

THE CRITICAL REVIEW.

For the Month of May, 1763.

ARTICLE I. [By Mr. FERGUSON.]

A Complete System of Astronomical Chronology, unfolding the Scriptures. In which I. The Chronology of the Masoretic Hebrew Text is proved, by Astronomical Arguments, to be genuine and authentic, without Error, and without Corruption. II. The Date of the Creation is fixed. III. The Year, Month, Day of the Month, and Day of the Week, in which the Israelites went out of Egypt, are ascertained. IV. It is clearly proved, that at the going out of Egypt the original Sabbath was changed by Divine Legislative Authority. V. It is proved, that our Saviour rose from the Dead on the Seventh Day of the Week, in the uninterrupted Series of Weeks from the Creation, and that the original Seventh Day, or Patriarchal Sabbath, revived with him. VI. It is proved, that our Saviour gave up the Ghost upon the Cross, on the very Month, Day, Hour, and Minute, on which the Paschal Lamb was ordered, by the Law, to be slain. VII. The Chronology of the Five Books of Moses is completed in all its Particulars. VIII. The Astronomical Epochs of the Gospel, and the Year, Month, and Day, of CHRIST's Death, are determined. By John Kennedy, Rector of Bradley, in Derbyshire. 4to. Price 11. 3s. sewed. Davis and Reymers.

AFTER an analysis of this work, an introductory discourse, a chronological table from the creation of the world to the year of our Lord 1761, and a collection of all the texts of scripture relative to its chronology; this author complains of being unable to find the exact length of the tropical year, from the observations of the best astronomers; as if, to them, it was yet among the hidden secrets of nature. See page 115.—But in many places of his book he tells us, that he has not only found out the length of the tropical year, even to a mathematical precision, but also the length of a mean lunation to the same degree of exactness; so that the least particle of time can neither be added

thereto, nor subtracted therefrom, without discomposing and breaking through the whole uniformity of nature.—And all this, without ever having made so much as one single celestial observation.—In short, no astronomical tables but his own are worth looking into; since he can make such mathematically true conclusions from his tables as are out of all men's power to do by any other tables extant.

In page 155, he says, that, 'In vain must be all attempts to raise an uniform superstructure upon a fictitious foundation, and a mere chymical hypothesis, to which the sun and moon can never be made subservient.'—This is strictly true concerning the superstructure he means; and, therefore, if we can prove, that not only the sun and moon, but even the stars also in their courses, bear witness against him, his foundation must sink, and his uniform superstructure fall to the ground.

In page 122, & seq. he tells us, that when astronomers speak of the length of a solar day, they give us such accounts as are not reconcileable to one another; and he accuses Dr. Keill of giving 'sophistical directions concerning it.'—This appears to be surprising, since all astronomers agree with Mr. Kennedy in saying, that the length of the solar day (meaning the whole twenty-four hours), is the space of time in which the plane of any given meridian revolves from the sun's center to the sun's center again.

After comparing the accounts of several astronomers with respect to the length of the solar day, and telling us that they rather perplex than inform the reader's judgment, he gives his own definition thereof in the following words, p. 124.

'A solar day is that space of time, in which the plane of any meridian, after having passed the center of the sun, in conjunction with a fixed star at noon, by the earth's rotation about its axis from west to east, revolves to the star in the space of 23 hours 56 minutes, and from the star to the sun in 4 minutes, which being added together make 24 hours precisely, as measured by a well regulated clock, just in the same manner with respect to time, as if the earth had only a diurnal, and no annual motion at all.'

But all astronomers will probably find fault with this definition; 1st. Because they find no such uniform difference as four minutes between the returns of the sun and star to the meridian. 2dly, Because they very seldom find that a well regulated clock agrees exactly with 24 solar hours. 3dly, Because, if the earth had no annual motion, the space of time in which the plane of the meridian would revolve from the sun's center to the sun's center again, would be precisely of the same length with that in which it would revolve from the star to the star again. And, 4thly,

Attily, Because a clock, now adjusted so as to measure exactly 24 hours, whilst the plane of the meridian revolves from the sun to the sun again, would, if the earth's annual motion should stop, and its diurnal motion continue the same as it now is, measure but very little more than 23 hours 56 minutes between the revolutions of the meridian from the sun to the sun again, ever afterwards, whilst the earth had only a diurnal motion and no annual motion at all.

He then tells us, that 'neither the precise length of the sidereal-day, nor the complement of the solar,' (by which complement, I suppose, he means the difference between the length of the sidereal and solar day), 'hath yet been determined with certainty.' To this we might answer, that if nature has made the sidereal day as incommensurate to the solar as the side of a square is to its diagonal, all the art in the world will never be able to make it otherwise; and consequently never able to find any number or quantity so small, as by being continually added to itself, will precisely measure them both.

But Mr. Kennedy has found a quantity, which, he tells us, is the precise mathematical difference between the length of the sidereal and solar day; namely, 4 minutes, which being added 359 times to itself, will exactly measure the former, and 366 times will measure as exactly the latter.—This would, indeed, be the true difference, if the year consisted only of 360 days, as the earth's annual orbit consists of 360 degrees: for then, as the earth would advance one degree, at a mean rate, every 24 hours, and as it revolves one degree every four minutes by its diurnal motion (with respect to the sun), the above difference would be true to a mathematical precision, supposing the stars to have no apparent progressive motion.—But, as the year consists of 365 days, and the earth's orbit of only 360 degrees; and the difference between the sidereal and solar day is equal in rotation to the earth's daily progressive motion, which, at a mean rate, is only 59' 8" of a degree; 'tis plain that the difference between the sidereal and solar day is not quite so much as four minutes of time.

Mr. Kennedy divides the ecliptic into $365\frac{1}{4}$ degrees, as the year is divided in $365\frac{1}{4}$ days.—But this will never give him four minutes difference between the sidereal and solar day; for, as the solar day consists of 1440 minutes, if this number be divided by 365, the quotient will be only 3 minutes 56 seconds $4\frac{2}{3}$ thirds $4\frac{3}{4}$ fourths and 12 fifths, for the difference which he calls four minutes.

I shall now digress a little, in order to explain the cause of the difference between the sidereal and solar day; and then to shew the quantity of this difference with all possible fairness.

If the earth had only a diurnal and no annual motion, the solar and sidereal days would always be of the same precise length; for then, as the sun would never change his apparent place among the fixed stars, the time in which the plane of any meridian revolves from any given star to the same star again, would be precisely equal to the time of its revolving from the sun to the sun again.

But, because the earth goes round the sun in the same direction as it turns round its axis, namely from west to east, and these motions are within the sphere of the stars, in comparison of which the earth's annual orbit is only a dimensionless point; let the number of solar days in a year be what it will, the number of sidereal days will be one more. For the effect of one turn of the earth on its axis, with respect to day and night, is lost by the earth's motion round the sun, just as it would be lost to a traveller, in going quite round the earth from east to west, following the apparent diurnal motion of the sun: for let him take what time he would to go round the earth, he would reckon one day less at his return than the people would do who remained all the while at the place from which he set out.

A Julian year consists of 365 days 6 hours.—In 365 days the sun's apparent motion in the ecliptic (occasioned by the earth's real progressive motion therein) is found by astronomical observations to be 11 signs 29 deg. 45' 40" 15", and consequently, in six hours the sun's apparent motion is 14' 47"; which being added to 11° 29' 45" 40" 15", makes 12° 0' 0' 27" 15". So that, in a Julian year, the sun over-runs the whole ecliptic by 27" 15"; which converted into time (respecting the annual motion) is 11 minutes 3 seconds 39 thirds; and this is the excess of the Julian year above the solar tropical year; which excess being subtracted from 365 days 6 hours, leaves remaining 365 days 5 hours 48 minutes 56 seconds 21 thirds, for the length of the solar tropical year.

In 365 days 6 hours, the equinoctial points in the heavens recede 50" of a degree; which causeth the stars to have an apparent progressive motion equal to 50" in that time. And as the sun's motion in 365 days is only 11° 29' 45" 40" 15" from the beginning of any sign in the ecliptic, 'tis plain that at the end of 365 days the sun will be 14' 19" 45" short of that point from which he set out at the beginning; and the stars will be advanced 50" forward, with respect to that point.

Consequently, if the sun's center be in conjunction with any star, on the meridian of any given day, that star will be 15' 19" 45" ($= 14' 19" 45" + 50"$) east of the sun's center, when the sun's center is on the meridian the 365th day after: and therefore the star will not be on the meridian until the sun's center has

has passed the meridian by $15^{\circ} 19' 45''$ of a degree; which being converted into time, is 1 minute 0 seconds 39 thirds.—That is, from the instant of the sun's departing from any star, till the instant of its coming round to the same star again, is 365 days 0 hours 1 minute 0 seconds 39 thirds.

Now, since there are 1892163639 thirds of time in $365^d 0^h 1^m 0^s 39^{\text{th}}$; and since the plane of any given meridian will revolve just 366 times from any given star to the same star again in the above number of thirds of time, divide these thirds by 366, and the quotient will express the number of thirds contained in one sidereal day; namely, 5169846.00821; which, by reduction, is 23 hours, 56 minutes, 4 seconds, 6 thirds, 0 fourths, 29 fifths, 33 sixths, 21 sevenths, 36 eighths; which being subtracted from 24 mean solar hours, leaves remaining 3 minutes, 55 seconds, 53 thirds, 59 fourths, 30 fifths, 26 sixths, 38 sevenths, 24 eighths, for the difference between the sidereal and solar day: which quantity of difference, though we will not say it is true to a mathematical precision, yet we may assert it to be true within the 27993600000000th part of a second.

Mr. Kennedy says (page 125), that it would be to little purpose to frame astronomical tables without first filling up some rectilinear schemes with what he calls adequate numbers, for finding the precise length of the sidereal day, and consequently the difference between it and the solar.—In these schemes he first puts down what he calls Kiell's numbers, and then what he calls mine; but I disown them altogether, having never had any such numbers as allow of no progressive motion of the earth in the short interval between the completion of the sidereal and solar day.—He treats Dr. Kiell no better; since, for both the Doctor and me, he has put a cypher over that part of his scheme which represents the small portion of the earth's annual orbit, through which it moves during the said interval.

He then disposes of his own numbers, so as to make the sidereal day to consist of 23 hours 56 minutes precisely; and the difference between it and the solar day to be just 4 minutes, which, he says, 'constitute the true astronomical difference, as we shall prove, between the sidereal and the solar day.'

But by means of his rectilinear scheme and proof, he falls into an error of no less than 20 minutes of time every year, with regard to the returns of the sun and stars to the meridian; which amounts to no less than 24 hours every 72 years.—It being manifest, that if any given meridian, revolving from the sun's center, in conjunction with a fixed star at noon, should revolve to the same star again 4 minutes sooner than to the sun's center; it would, at the end of 365 solar days, revolve to the same star 20 minutes sooner than to the center of the sun, supposing the stars

to have no apparent pregressive motion eastward, which they could not have, if the equinoctial points had no regressive motion.—And so Mr. Kennedy asserts it to be; for his words are expressly (page 132) ‘And on the 365th day, the meridian will come to the star 20 minutes before noon, if the sun and star were in conjunction at noon 365 days before, and supposing no apparent pregressive motion of the stars eastward.’—At this rate, on the noon of the 365th day, the star would be 5 degrees west of the sun’s center, which is 10 times the length of the sun’s diameter.

But the truth is, and is well known to every observer of the celestial motions, that if any given star be on the meridian with the sun’s center at noon, on any given day, the sun’s center will be on the meridian on the 365th day afterward, 1 minute, 6 seconds, 39 thirds sooner than the star; for, at that time, the star, instead of being 5 degrees west of the sun’s center, is somewhat more than a quarter of a degree eastward from it.—A very remarkable error in Mr. Kennedy’s foundation principle!

What shall we say then to such a manifest deviation from the truth as 21 minutes of time annually, arising from this author’s schemes, and ‘adequate numbers,’ without which, he says, ‘it would be of little purpose to frame astronomical tables;’ and what conclusions can we expect from his tables, if such a scheme be their basis as the meanest *tyro* in astronomy can refute?

In page vii of his introductory discourse, he says, ‘In my *second dissertation* I examine the astronomers definitions of a solar day; but these, when compared together, seem so inconsistent and irreconcilable, that I was forced to form my judgment as I could. It must be acknowledged, that my definition of a solar day (page 124) as it is compounded of one sidereal day and part of another, stands distinguished by this one peculiarity; I have thrown off four seconds of time, which are constantly annexed to the quantity of a sidereal day; and I was induced to throw them off, to avoid the perplexities which they occasion in computation.’—So that, in order to have a seeming uniformity in nature, which its author never intended, Mr. Kennedy must throw away 4 seconds from every sidereal day, to avoid perplexing him in framing his astronomical tables. And it is somewhat particular, if not very much so, that he tells us (page 225) that our astronomical tables can neither confirm the truth of his calculations, nor convict them of error.—So cheap does he hold them.—But it is well that we have facts to appeal to: and by these, both his tables and ours shall be tried.

He has copied a scheme from my book of astronomy for explaining both the cause and quantity of the difference between the sidereal and solar day. But he has mistaken the nature and

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purport of it very much, by calling in an *equatoreal scheme*, as if the ecliptic had nothing at all to do in it. And he says, concerning it (page 128) that if his 'computations are not exactly true' (just as he has stated them with respect to the said difference) 'then we must say that the following equatoreal scheme was contrived and constructed with a view to amuse or deceive the learner.'—But if there had been any fallacy or deceit in it, that deceit must have been found out and exposed several years ago; and I now submit it to the examination of proper judges:—if they find it to be fallacious, let them explode it.

Concerning the same scheme he says (page 132), 'If the geometrical construction of the preceding equatoreal scheme, and the mathematical proportions arising from it, may be depended upon, then the mariner will have the advantage of an unerring celestial clock to carry round the world with him; and, seemingly, nothing more will be wanting to find out the distance, either to the eastward or westward of his place of departure, than the being able to ascertain the moment of a certain star's culmination in the place where he is, with an equatorial exactness.'—So that, according to him, if my said scheme be true, the longitude may be found by it; a thing, I confess, I should never have dreamt of.—But here it may not be unreasonable to ask, 1. How shall the mariner be able to find the exact moment of a star's culmination without having a telescope truly fixed in the plane of the meridian; which is a thing altogether impossible to be done at sea? 2dly, Whether 236 seconds of time (the difference between the sidereal and solar day) would be a sufficient basis for the longitude quite round the world; since it would not be above $39\frac{1}{3}$ thirds of one second of time for a whole degree's difference of longitude?—And if it was much more, *Qu.* How could it be certainly known without the mariner's having such a *terrestrial* clock as Mr. Harrison's to find it by? especially, since the intervals of time between the sun's revolving from the meridian to the meridian again, at different times of the year, are considerably different; although those of the stars are always the same.—But this is what Mr. Kennedy will not allow of: for,

In page 130 he says, that 'all solar days are equal to one another, and to the revolution of the equator, i. e. to 24 hours, or 1440 minutes, never more, and never less.'—In consequence of this, he says (page 208) 'that the equations of time are unastronomical;' (*if the former be true so this most certainly is.*) 'And whenever they are applied they produce these three effects, 1. They change the meridian; for, if they are added, they carry it more to the westward, if subtracted, they carry it more to the eastward; and whether they be added or subtracted,

they set the conclusion at a greater distance from the truth than it was before. 2. They break the connection with the numbers of a true observation.'—Qu. *How can he be sure of that, who will not say that he ever made a celestial observation, nor hath a proper apparatus for it?* 3dly, they destroy the quantity of the annual difference, (*The annual difference of what?*) 'and, together with it, of the solar tropical year, which are in their nature immutable. For these reasons, either jointly or separately taken, we would reject them; and since *equal time* and *true time* are a distinction without a difference, they ought to be rejected.'

This whole paragraph is so big with absurdities, that I am really sorry it should ever have been printed, since it must now appear against its author, whom I esteem as an ingenious man, a searcher for truth, and a sincere Christian.

Surely he will never say that the clocks in the Royal Observatory at Greenwich are not truly regulated, since they are always carefully adjusted by the equable times in which the stars revolve from the meridian to the meridian again; and by means of a fine upright hair in the meridian telescopes at that place, the transits both of the stars and the sun's center over the meridian may be observed within a second of time.

And if Mr. Kennedy will go to that place for conviction, he will find, that from the 22d of December to the 27th, every solar day is half a minute longer than the one which was next before it; and from the 14th of June to the 26th he will find each day 13 seconds longer than the preceding: but from the 15th of October to the 31st, he will find the solar days to shorten at a variable rate, from 1 second to 23.

If the earth's annual motion were in the plane of the equator, and equable all the year round; then, indeed, the solar days would be precisely equal to one another.——But, as the earth's annual motion is in the plane of the ecliptic, and some times faster and at other times slower, it can be nothing better than an affront to the common sense of every person who knows this, even independent of celestial observations, to talk of all solar days being equal, and all differences or equations of time to be unastronomical.

But he says, that 'all solar days are equal to one another, and to the revolution of the equator, i. e. to 24 hours, or 1440 minutes, never more, and never less.'——This assertion would be strictly true, if the earth had no annual motion: for then a revolution of the equator would bring the plane of any meridian round from the sun's center to the sun's center again. But since the earth moves in its orbit $59^{\circ} 8' 19'' 43'''$ of a degree every 24 hours, at a mean rate, it must in that time turn $59^{\circ} 8'$ &c. of a degree more than round its axis every day, to bring
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any meridian (cutting the equator in any given point) round from the sun's center to the same again; just as if the sun moved round the earth's center once a year, and the earth kept turning round its axis in the center of the sun's orbit. And then, no one would say that a complete revolution of the equator would bring the meridian quite round from the sun's center to the sun's center again; but that it would require as much more than a complete turn, as is equivalent to the sun's progressive motion in 24 hours.—And it is confessedly and demonstrably the very same thing in this case, whether the annual motion belongs to the earth or the sun. So that, how many solar days soever the year consists of, the earth must turn once more than that number of times round its axis to produce them.

A complete turn of the earth on its axis, or (which is the same thing) a complete revolution of the equator, is performed in the time that elapseth from the instant of any star's being in the meridian, till the meridian revolves to the same star again; since the whole annual orbit of the earth is but as a physical point in comparison of the distance of the stars.

Any person who has a common globe may satisfy himself concerning the unequal lengths of solar days at different times of the year, by taking the following plain and easy method.

Mark every fifth (or every tenth) degree, both of the equator and ecliptic with a bit of chalk; beginning either at Aries or Libra, where these two great circles intersect each other. Then turn the globe westward, slowly round its axis, in direction of the sun's apparent diurnal motion, and you will see, that all the marks on the ecliptic, from the beginning of Aries to the beginning of Cancer, will come sooner to the meridian than their corresponding marks in the equator; which shews, that whilst the sun is in that quarter of the ecliptic, he will come sooner to the meridian every day than the hand of a well regulated clock will point to XII at noon; the clock constantly keeping by equatoreal (or equal) time.—Between Cancer and Libra each mark on the ecliptic will come later to the meridian than its corresponding mark on the equator will: and therefore, whilst the sun is in that quarter of the ecliptic, he will never come to the meridian till it is past noon by the clock.—Between Libra and Capricorn all the marks on the ecliptic will come sooner to the meridian than their corresponding marks on the equator; and consequently, whilst the sun is in that quarter of the ecliptic, he will be on the meridian every day before it is noon by the clocks.—And, between Capricorn and Aries, each mark on the ecliptic will come later to the meridian than its corresponding mark on the equator will do; so that, whilst the sun is in that quadrant of the ecliptic, he will never come to the meridian till it is past noon by the clock.

If the earth's annual orbit were circular, and its motion therein perfectly equable, the whole difference of length of solar days (generally called the *equation of time*) would arise from the obliquity of the ecliptic to the equator. And this difference would vanish four times every year; namely, at the two equinoxes and two solstices.

But the earth's annual motion is in an elliptical orbit, in one of whose focusses the sun is almost in a state of rest; and consequently the earth is attracted by the sun with different degrees of force, at different times of the year, which causeth its annual motion to be unequal: and as it is nearest to the sun on the 30th of December, and farthest from him on the 30th of June, its motion is swiftest of all in the former case, and slowest of all in the latter—And that it is really so, is plain to every celestial observer; because he sees, that those points of the heaven which come to the meridian at midnight, during the winter, are further from one another than those which come to the meridian at midnight during the summer: the greatest differences being about the end of December, and the smallest about the end of June.—And that point of the ecliptic which comes to the meridian at midnight, is opposite to the sun's place at that instant of time.

Now, as both the sun's apparent motion in the ecliptic, and the earth's motion on its axis, are from west to east; it is manifest, that the faster the sun appears to move, the longer will be the time in which the plane of any given meridian revolves from the sun's center to the same again, (the earth's motion on its axis being always perfectly equable) and the slower the sun appears to move, the sooner will the meridian come round to him.—And hence arises another cause of the different lengths of 24 hours as measured by the sun, at different times of the year, which being compounded with the former cause, arising from the obliquity of the ecliptic to the equator, occasions all these inequalities found in our common equation-tables, which Mr. Kennedy has thought fit to call *unastronomical*, and, according to his opinion, ought to be rejected.

He asserts, that the precise length of the solar tropical year is 365 days 5 hours 49 minutes, mathematically so, and that it was never the smallest particle of time longer or shorter since the creation.—He finds this measure by dividing the time between the first autumnal equinox (which he gathers from the writings of Moses) and the sun's entrance into the same equinoctial point (as lately observed by Dr. Bradley at Greenwich), by the number of years elapsed from the creation to the time of Dr. Bradley's observations.—But here we must take notice, that he postulates such of these observations for true, as agree with
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such a length; and rejects all those which do not, as if they were not 'to be understood in a literal sense;' see page 118.

I think it will be no difficult task to prove, that such mathematically equal lengths as Mr. Kennedy speaks of, are impossible from the very laws of nature.——He must first deny that a stone thrown perpendicularly upward from any side of the earth, will fall back toward the earth's center again, before he can deny the power of attraction. And whilst that power subsists, it will have its whole effect.

The moon is within the sphere of the earth's attraction, otherwise she could not move round the earth. And, as the earth attracts the moon, so the moon attracts the earth, as is evident from her raising the tides.——If the sun did not attract the planets, they would all fly out of their orbits; and as the sun attracts the planets, so the planets re-attract the sun, and keep him from flying out of the small orbit which he describes round the common center of gravity of the whole solar system.

As the planets attract the sun, so they must, according to the universal laws of nature, attract each other; especially when they are in the same side of the heavens, as seen from the sun.——Of this there is a remarkable instance mentioned at the beginning of Dr. Halley's book of astronomical tables; namely, that Jupiter's annual period from 1667 to 1689 was found, by observation, to be 12 minutes longer than either his preceding or succeeding period was. And Saturn's period between the years 1668 and 1698 was shorter than his mean revolution by almost a whole week.—In the year 1683, there was a conjunction of Jupiter and Saturn in those parts of their orbits which are nearest to each other; and then, doubtless (says the Doctor) Saturn would draw Jupiter a little further from the sun, and Jupiter would bring Saturn a little down toward the sun; by which means both their orbits would be somewhat altered.

Here we have appealed to a fact, for which the authority is unquestionable. And as our earth is a planet belonging to the same system that Jupiter and Saturn do, Mr. Kennedy must prove that it moves by some law different from that which governs the rest, before he will be believed that our tropical years are always of the same invariable length.—In short, he must divest not only it, but also Venus and Mars of their mutual attractions; or else suppose the Deity to work a miracle every time that these three (or even the earth and either of the other two) are in the same quarter of the heavens, in order to prevent a circumstance which could not, in the least degree, hurt either our religious or our civil concerns.

But supposing the other planets not to affect the earth's progressive motion at all; yet, as long as the moon exists, her motion

tion round the earth will produce such an effect as will break through all Mr. Kennedy's isochronal terminations of the solar and tropical year.—For, when any body in the system moves round any other body in it, both these bodies must move round the common center of gravity between them, which is as much nearer to the center of the bigger body than of the lesser, as the quantity of matter in the lesser body is less than the quantity of matter in the bigger.

The common center of gravity of the earth and moon is a point in the open space 6000 miles distant from the earth's center, in a right line between it and the moon's.—And, as the moon goes round the earth from change to change every $29\frac{1}{2}$ days at a mean rate, the earth in that time describes a circle of 12000 miles, round the common center of gravity, between it and the moon: and, therefore, as it is this common center of gravity that describes the annual path which the earth's center would do, if no moon attended it; 'tis plain, that, when the moon is in her first quarter, the earth is 6000 miles forwarder in its orbit, and 6000 miles backwarder when the moon is in her third quarter, than it would have been if we had had no moon. And as this will make some difference in the earth's place, as seen from the sun, so it will also make some difference in the sun's place as seen from the earth; which will never be the very same as it would have been without a moon, except when the moon is either new or full: and, consequently, Mr. Kennedy must first prove that the moon is either new or full at the termination of every solar tropical year, before he can offer to prove that the solar year is always of the same length to a mathematical exactness.

Neither is this all:—For he must also prove, before he can be able to satisfy mankind of the truth of his assertion, that the sun itself is not agitated about the common center of gravity of the whole solar system; since they will easily believe, that if the sun has any such motion, it will be very irregular, on account of the ever-varying positions of the planets; and that, therefore, its ingresses into any equinoctial or solstitial point, as seen from the earth, will never succeed one another, at equal intervals of time.

But, as we have not mentioned any law here that is not allowed to exist, and each law or power will have its whole effect; we may venture to assert, that there has never been two solar tropical years, within an hundred years at least of one another, of the same precise mathematical length since the creation.

So that, as these fifteen observations which Dr. Bradley gave to Mr. Kennedy (see page 127) do express different lengths of the solar tropical year; this is so far from being a proof of their incor-

incorrectness, as Mr. Kennedy would suggest, or that they are not to be understood in a *literal sense* (as he expresseth it) that it is at least a good presumptive argument for their justness.—And, from his well-known ability, accuracy, and condour, joined with the goodness of the instruments with which the Royal Observatory at Greenwich is furnished, we may safely rely on the truth of these observations.

The publishers of Dr. Halley's astronomical tables mention, that Dr. Bradley favoured them with some lunar tables, constructed by the late reverend and accurate Dr. Pound.—And we may easily believe, that if Dr. Bradley had not been very well satisfied with respect to the accuracy of these tables, he would have suppressed them on his friend's account; and not have allowed them to be printed.

According to these tables, the length of a mean lunation is $29^d\ 12^h\ 44^m\ 3''\ 2'''\ 58^{iv}\ 19^v\ 12^{vi}$.—But Mr. Kennedy asserts, that the length of a mean lunation is only $29^d\ 12^h\ 44^m\ 1''\ 45'''$; and this (like his length of the solar tropical year) he says is true, even to a mathematical precision; and that it never was the least particle of time longer or shorter since the creation.

Mr. Kennedy's mean times of new and full moons differ but very little from Dr. Pound's about the present times. But if we calculate the mean time of full moon in October, in the year 4007, before the year of our Saviour's birth, both by Dr. Pound's numbers and Mr. Kennedy's, we shall find the time of that full moon to be about 26 hours later by Kennedy's numbers than by Pound's, on account of their different measures of the mean lunation; taking the radix to be the mean time of the full moon next to the vernal equinox, A. D. 1761.—And this whole quantity of difference Mr. Kennedy charges our lunar tables with, as an error, because they differ so much from the time of mean full moon next to the autumnal equinox at the creation, as he finds it stated by Moses, in the Bible.

I must confess, that ever since I knew any thing of the Bible, and of astronomy, it appeared very surprising to me, that any man should attempt to deduce a science from it, which it never was intended to instruct us in: especially such as mathematically true measures of solar years and lunations, when we find that, in giving us the measures of Solomon's molten sea (1 Kings, vii. 24.) where we are told that it was ten cubits from brim to brim (or in diameter), and that a line of thirty cubits did compass it round about.—But every common cooper can tell us, that this must have been expressed in the nearest round numbers, since he every day has a proof, that thrice the diameter of his vessels will never measure them round, nor could he ever fit their heads or bottoms by such measures.—The Bible was in-

tended for much nobler purposes than to give us the exact quantities of those measures which we can find without it; since it very minutely teaches us what we should believe, and how we should behave, in order to obtain and secure the favour of GOD.

From the Mosaic writings, Mr. Kennedy infers (page 155, and says that 'he shall support the deduction by accumulated proofs) that, at the creation, the autumnal equinox was coincident with a full moon.'—And in page 158, 'that time commenced at the autumnal equinox, in coincidence with a full moon, on the fourth day of the first week at noon.' See also page 392 and 393, in the last of which he tells us, that the Messiah was born on the first day of the feast of Tabernacles.

Here Mr. Kennedy's words seem to assert, in terms as plain as can be imagined, that the first autumnal equinox fell on the fourth day of the creation-week, at noon; and that the moon was full at the very instant of the equinox, since they could not otherwise be coincident.—But this assertion in page 158, is rendered somewhat obscure, by a note at the foot of the page, which says, 'the full moon day begins on the third day at noon, and ends on the fourth day at noon, with a mathematical precision; hence it comes to pass, that the earth's annual motion is dated from the autumnal equinox, and the extreme point of the full moon day.'

But, as it is not expressed in this note, whether the moon was full on the first, or last point of the day; and it would be hard to find any reason why the earth's annual motion should commence from the noon of the fourth day, because the full moon day begins on the third day at noon, and ends on the fourth day at noon; and as we are thrice told, (page 155, 158, 192,) that the original equinox and full moon were coincident; I cannot see how this can be understood in any other sense, than that the original equinox, and the original full moon, fell at the instant of noon, on the fourth day of the creation week.—This noon, he makes neither to be at the place where Paradise was, nor where our Royal Observatory now is; but at a place where no observatory could be built, namely, in the Great Pacific Ocean.

But, in page 221, he says, 'that the original equinox was October 25th, at $0^h 0^m 0''$,' (that is, precisely at noon) 'and the original full moon was October 24th, at $0^h 0^m 0''$.'—So that, here he makes the original full moon to have been just 24 hours before the original equinox; and the same thing is again said in page 562.

[N. B. *If we compute by Halley's and Pound's Tables, founded on their own observations, and those of the most antient astronomers, we shall have October 23d for the day of full moon,*

and

and October 24th for the day of the autumnal equinox (in the year 4007 before the year of Christ's birth, which Mr. Kennedy assigns for the year of the creation); each one day sooner than his numbers make it.

How these assertions in page 155, 158, and 192, can be reconciled with those in page 221 and 562, I confess I do not understand: and shall therefore leave that paradox for Mr. Kennedy himself to solve.

It is probable, that the earth was created about the time of the autumnal equinox.—1. Because it would be absurd to suppose, that God created the fruits of the earth ripe at such a time of the year as they could never have been so again, in the common course of nature. And 2dly, Because we find that man was created in the same week with the earth, and the fruits were ready for his sustenance.—But, that the moon should have been created full, either upon the very equinoctial point, or just at twenty-four hours from it, does not seem so necessary. For, although God appointed the sun and moon, amongst other original designations, for the regulation of festival days (see page 154) it is impossible that the first full moon, let it have been either on the third or fourth day of the creation week, could be pointed out to Adam for any sign at all, since he was not made before the sixth day; whatever might have been the case about pointing out the next, or any other following one, to him for that purpose, concerning which Moses is altogether silent.—And therefore, I confess it does not appear plain to me, that the words *haju leomoadim*, recorded by Moses to be spoken by the Almighty himself, and which Mr. Kennedy interprets, 'Let the sun and moon be appointed, amongst other original designations, for the regulation of festival days,' are any proof that the moon was created full, either at the instant of the autumnal equinox, in a meridian taken in the bosom of the Great South Sea, or just twenty-four hours before it: nor that, at the autumnal equinox, in the first year of the reign of our present sovereign, GEORGE the third, the world was just 5768 years old; although Mr. Kennedy tells us, that it was then neither more nor less.

[To be Concluded in our next.]

ART. II. *Letters between the Honourable Andrew Erskine and James Boswell, Esq.* 12mo. Pr. 3s. 6d. bound. Flexney.

IT requires an uncommon degree of merit to justify the propriety, or indeed prudence, of publishing this correspondence, which is made up of unreserved, and sometimes incorrect effusions of friendship and intimacy between the two authors. We

all

all know how extremely cautious Mr. Pope was of suffering his literary correspondence to appear in public. He procured a friend privately to sell the books to Curl, and then brought Curl before the house of peers for retailing them. This way of suffering a voluntary rape, has not, perhaps, been uncommon with other great authors.

That the Honourable Mr. Erskine and Mr. Boswell, are men of wit and humour, in certain walks of both, cannot be denied : but we are afraid some question will be made whether either of them is a genius ; though we own, that a happy extravagance, of which we have several instances in the letters before us, always enters into the composition of, though it cannot constitute, true genius. As to fun and rhiming, or what our two correspondents, probably, will call poetry, they are the cheapest and most nauseous drugs of this preps-surfeited age and country. We shall here exhibit a specimen of each of their poetical talents.

‘ O D E upon a J E W’s H A R P.

‘ Sweet instrument ! which fix’d in yellow teeth,
So clear so sprightly and so gay is found,
Whether you breathe along the shore of Leith,
Or Lowmond’s lofty cliffs thy strains resound ;
Struck by a taper finger’s gentle tip,
Ah softly in our ears thy pleasing murmurs slip !
Where’er thy lively music’s found,
All are jumping, dancing round :
Ev’n trusty William lifts a leg,
And capers like sixteen with Peg ;
Both old and young confess thy pow’rful sway,
They skip like madmen and they frisk away.
Rous’d by the magic of the charming air,

The yawning dogs forego their heavy slumbers ;
The ladies listen on the narrow stair,
And Captain Andrew straight forgets his numbers.
Cats and mice give o’er their batt’ling,
Pewter plates on shelves are rattling ;
But falling down the noise my lady hears,
Whose scolding drowns the trump more tuneful than the
spheres.’

‘ On G L U T T O N Y.

‘ Hail Gluttony ! O let me eat
Immensely at thy awful board,
On which to serve the stomach meet,
What art and nature can afford.

I'll furious cram, devoid of fear,
Let but the roast and boil'd appear;
Let me but see a smoaking dish,
I care not whether fowl or fish;
Then rush ye floods of ale adown my throat,
And in my belly make the victuals float!
And yet why trust a greasy cook?
Or give to meat the time of play?
While ev'ry trout gulps down a hook,
And poor dumb beasts harsh butchers slay?
Why seek the dull, sauce-smelling gloom,
Of the beef-haunted dining room;
Where D——r gives to ev'ry guest
With lib'ral hand whate'er is best;
While you in vain th'insurance must invoke
To give security you shall not choak?'

Instead of giving any specimens from the prose-correspondence, we shall beg leave to tell our readers a story, upon the literal truth of which they may depend. Old Nobbes, the famous punster, was walking in St. James's Park, when a gentleman, in company with Dr. Garth, coming up to him, Nobbes, said he, how comes your coat to be so short? Pshaw, answered he, it will be long enough before I get another. Garth, knowing that king William loved a pun, notwithstanding all his dryness and gravity, the first time he was called to his majesty, Sir, said he, I'll tell your majesty the best pun you ever heard. A friend of mine, t'other day, observed to Nobbes, that his coat was too short, and Nobbes replied, that it would be a long time before he got another. Sir Samuel was confounded when he saw no risibility moving upon the features of his majesty, who coldly telling him he could not find out the pun, the Doctor scratched his head and retired, muttering that e'gad he was sure it was a very good story when he heard it. Our reader will easily make the application, when he reflects on the vast effect which the least alteration of circumstances has to the prejudice of those tender and volatile qualities true wit and humour. Hence it is, that a thing at one time may be very lively, and at another very insipid.

ART. III. *Propositions for Improving the Manufactures, Agriculture, and Commerce of Great Britain.* 8vo. Pr. 1s. 6d. Sandby.

IT is with great disgust we have waded thro' this dull and prolix performance, two-thirds of which consist of nothing but a repetition of news-paper essays on common-place topics, here

detailed by our author in a most lame and superficial manner; and rendered still more disagreeable by incoherent rhapsody, a pompous diction, and incorrect and ungrammatical stile. The ingenious essays of the public-spirited doctor Tucker, the dictionary of Mr. Postlethwayte, and the works of some other writers on political subjects, have likewise been garbled by our author; but he has not imitated Virgil in his perusal of the works of Ennius, and drawn gold from their dung-heaps; on the contrary, all their gold in his hands turns into mere rubbish. As a specimen of the freedom he has used in patching his performance, not only with borrowed thoughts, but even with borrowed expressions, we shall present our readers with his imitations or rather extracts of one or two passages of a judicious pamphlet lately published, entitled, *Reflections on the domestic policy proper to be observed on the conclusion of a peace**, which seems to have helped him out greatly in his introductory part.

The author of the *Reflections* says, pages 2 and 3, "At length, however, the mean arts of corruption, which have precipitated the nation into a most distressful and dangerous situation, have been nobly discountenanced by the highest authority, and all honest men have been invited from the throne to co-operate with their sovereign in advancing the prosperity of the nation.—Much will depend upon the deliberations of this present parliament; but the wished-for reformation may also in some measure be promoted even by persons in private stations." In the *Propositions* the same sentiments are expressed almost in the same words. "Happy, thrice happy, will it be for us, if the mean arts of corruption and bribery, those pests to honour and prosperity, which have precipitated this state into the greatest degree of danger and distress, could be totally abolished from among us: I trust they will be gradually extirpated from this state, especially as our sovereign has the honour and prosperity of his kingdoms at heart, and has signified his intention to reform the public abuses: therefore if our ministers and parliament will follow the example of their leader, and immortalize their fame, what grandeur, what glory and happiness, may we expect, not only for ourselves, but for future generations.—Much will depend upon the present negotiating treaties of trade and commerce, to settle our interests properly with foreign powers, and as well upon the deliberations of the parliament: but except persons in private stations unite

* See Critical Review for November last.

in promoting the wish'd-for reformation, I fear there will be an impossibility of carrying it into execution.'

Again, in the former pamphlet we have these words. "The author of the following reflections has endeavoured to delineate the outlines of such a plan of policy as he hopes would tend to advance the prosperity of Britain; and he will think himself extremely happy, if any thing here suggested can afford the least hint to those who make the welfare of this nation their care and study." In the *Propositions* this sentence is slightly altered to the following effect. "The author, therefore, in the following sheets, has endeavoured to draw the outlines of a plan which, he humbly conceives, would tend to increase the trade and manufactures of this island; and he will think himself extremely happy, if the public should be of the same opinion, and carry the whole, or any part thereof, into execution."

Once more, the author of the *Reflections* tells us, "The republic of Genoa formerly carried on the greatest trade in Europe, had flourishing colonies in Tartary, maintained a most powerful naval force, and was the center of the greatest wealth in the western parts of the world.—But the directors of the monied corporation of the Bank of St. George (who were the chief public creditors) boldly becoming their own paymasters, by assuming the administration of the revenues of the state, influenced and swayed all public deliberations, and making the public interest give way to the interest of their funds, seized all opportunities of taking advantage of the distresses of government, whereby trade quickly began to languish, and the country to be dispeopled. In a very short time, commerce entirely vanished, and the republic being thus deprived of its vital principle, was easily stript of its foreign settlements, and sunk in a few years into a torpid and unactive state, in which it has ever since continued." The author of the *Propositions* has taken a patch from this in the following manner. "Here, perhaps, many who are lulled into a state of security will start up and say, that our military power, and our trade, were never greater, nor individuals never richer, than at present." It is true: but this was nearly the state of the republic of Genoa within a very few years before it was entirely stript of all its foreign settlements and commerce, and sunk into an inactive and despicable state, in which it has ever since continued."

A reader, from perusing only the author's titles of his sections and subdivisions, would be apt to think his book contained a treasury of useful knowledge; but alas! the enlargement upon each proposed article is such futile stuff, as would disgrace the pen of a school boy in the fourth form. The au-

thor, however unacquainted he may be in practice with many of the subjects he treats of, seems, nevertheless, to make pretensions of being a practical farmer; yet hear how triflingly absurd he is on that subject, and from that specimen you may judge of the rest.

‘ The improving our fertile lands by agriculture, is one of the principal objects which our land-holders and farmers should have in view, especially as the produce thereof bears so good a price in foreign markets: no part of this object should be more attentively considered, than the improving the culture of our wheat, barley, and oats, as the two former are not only universally used among ourselves, but some of our principal commodities for foreign markets, and the latter is always sure to find a market both at home and abroad.

‘ It was with the greatest pleasure that I beheld many of our speculative gentlemen, and principal farmers, some years since, engaged in this kind of study, and am sorry to find that so few advantages have arisen therefrom; but this I attribute to their having adopted wrong notions, and to their having practised from a theory, which has been of late years most industriously spread abroad in this and a neighbouring country, and which is in itself as contrary to rational practice, as it is to the principles of natural philosophy. The new method of husbandry set on foot by Mr. Tull, propagated by Mons. du Hamel, and others, and lately adopted by many of our speculative country-gentlemen, is very prejudicial to the culture of every kind of grain which does not require some degree of banking, as does peas, beans, &c.

‘ Mr. Tull has informed us, and Mons. du Hamel has corroborated his information, that land, which is ploughed and drilled in the new way, produces near the same quantity of grain at a crop that the same land does manured in the old way, and sowed at broad-cast; and, by their asserting positively this fact, mankind have been led away from principles that are rational, in search of those which are chimerical. From all the experiments that I have seen made to prove this matter, *i. e.* by cultivating one part of a field in the old way, and another part in the new way, and allowing the same kind and quantity of manure to each part, (which in my opinion was a very fair experiment) the land sown in the old way produced from five to twelve bushels upon an acre more than the land which was drilled; and if the season proved very dry, the difference was much greater. This kind of experiment I have seen tried upon most kinds of soil in all the southern parts of this kingdom, and, therefore, I must beg leave to differ from those ingenious authors in this particular.

• The

'The roots of wheat, barley, oats, and flax, are very small in proportion to their respective stems; and, as they seldom run above three inches deep, and four inches wide, in the earth, they cannot suck the juices of the earth at so great a distance as nine, twelve, and sometimes fourteen inches, the space between each drill, and consequently this space, having no master grain sown in it, will vegetate such seeds and roots of plants as happen to lie dormant in the earth, which will suck the vegetating juices thereof in almost the same degree as the kinds of grain before mentioned.'

This last paragraph is a master-piece of absurdity, and plainly shews that the writer is totally ignorant of the principles and practice of the theory which he wants to condemn. He might, by ocular demonstration, easily have convinced himself that the roots of wheat, barley, and oats, extend sometimes more than 14 inches; and whoever is the least acquainted with the new husbandry knows, that one of its chief objects is to destroy all weeds between the intervals of the rows by repeated horse-hoeing, even in the summer-months, and between the drills by hand-weeding and hand-hoes. Whatever difficulty Mr. du Hamel might have in understanding the curious expression of *master grain*, we imagine he would not hesitate in the least to declare the author of so many absurdities as are strung together in this pamphlet, *un maitre fou*.

ART. IV. *Debates of the House of Commons, from the Year 1677 to the Year 1694. Collected by the Hon. Anchtell Grey, Esq; who was thirty Years Member for the Town of Derby; Chairman of several Committees; and decyphered Coleman's Letters for the Use of the House. In Ten Vols. 8vo. Pr. 2l. 12s. 6d. Henry and Cave. [Continued.]*

TOWARDS the end of the sixth volume of these debates we find, that the king, Charles the second, refused to confirm the choice which the house of commons had made of Sir Edward Seymour for their speaker, in the third parliament of his reign. After a short recess, vol. 7th, they met again, when some fiery members were for their re-chusing Seymour; but lord Ruffel, in a short moderate speech, in which he is seconded by Lord Cavendish, recommends Serjeant Gregory, who is accordingly elected, and approved of. Scarcely is this affair finished, when the house falls with fresh fury upon the affair of the plot, and the evidences of Oates, Bedlow, and Tongue, which are received at the bar, with the strongest prepossessions in their favour, and they themselves meet with the most amazing protec-

tion and encouragement in all they advance, however improbable and extravagant. But as the public is fully possessed, from the relations of Bishop Burnet, and many other cotemporary writers, of all that passed in this dark matter, we shall be the more sparing of extracts concerning it.

They next fall with great virulence upon the Lord Treasurer Danby, for the letter he wrote to Mr. Montague, ambassador in France, by the king's order, and some of the warm members endeavour to connect his guilt with that of the plot. During the course of this prosecution, the king sends for the house, and tells them, 'that he had given the lord treasurer his pardon, under the great seal, before the calling of that parliament, for his life and fortunes, and that if there should happen to be any defect therein in point of form, or otherwise, he would give it him ten times over, rather than that it should not be full and sufficient.' This speech was like pouring oil upon the flame, and committees were appointed to search all the public offices, whether the earl's pardon had passed regularly. After taking great pains, it was discovered that every one of the ministers of state had opposed it, for Sir Francis Winnington reported;

'Sir Francis Winnington reports.] We repaired to the chancellor, according to your command, to enquire into the manner of passing the lord treasurer's pardon. The committee went to the several offices, where pardons always must pass. At Mr. Secretary Coventry's office there was no entry, and Mr. Secretary said, "He knew nothing of the entering any such pardon in his office." Then the committee went to lord Sunderland's office, (the other secretary). Mr. Bridgeman, his secretary, assured us, "There was no entry of the pardon there." We then sent the chairman of the committee to lord Sunderland, &c. He sent us word, "He knew nothing of the pardon till the king acquainted the parliament with it." We found no entry, &c. at the signet-office. From thence we went to the lord privy seal's office, where was no entry, &c. and the lord privy seal farther said, "That if such a pardon had come to his office, he would very well have considered it before he would have passed it." Then we went to the lord chancellor, &c. who said, "As to the pardon, &c. he neither advised it, drew it, nor altered one word of it—And as to the manner, &c. the treasurer delivered it to him, and asked him, "*Whether omnia et omnimoda indictamenta, &c. impetitus vel non impetitus*, did extend to the impeachment?" The date the 1st of March, &c. The treasurer desired "That it might pass with all the privacy in the world, because he intended not to make use of it, except false witnesses should be produced against him at his tryal, and then he would make use of

of it at an extremity." He thereupon wrote the treasurer a letter, "That it was for the service of the king, that the pardon should be considered, and if he would take his advice, he should let the pardon pass in the regular course, to prevent resuming the impeachment against him." Then the next day he met him, he declared to him the same advice. The treasurer told him, "That the king was resolved to have it done in all privacy." The next day, the king commanded the seal to be brought to him, and commanded him to take it out of the bag. Then the king wrote his name on the top of the parchment, and the person that usually carries the purse set the seal to it; and at that very time this was done he looked not upon himself to have the custody of the seal." And the chancellor farther said, "He took upon himself to make no memorial of the pardon in his office, and that it was a stamped pardon by creation."

A debate followed upon this report, in which the two following speeches pass, which we give the reader, as they relate to a matter that at present is very little understood, though of the highest national importance.

[Serjeant Ellis.] This report is of great concern to do something upon it. Consider whether the chancellor, by the duty and trust of his place, ought not to have acquainted the king with the exorbitancy of this pardon; neither fit for the king to grant, nor the treasurer to receive, in a clancular and clandestine manner. I think that you may declare "that the chancellor has not done the duty of his place to pass this patent;" an illegal patent both in matter and manner! I offer it to your consideration whether the pardon is not absolutely void? The king is the fountain of justice and mercy; he may pardon offenders, but some things the king cannot pardon, though the indictment be in the king's name; as that of the repair of a high-way, or a bridge, or any nuisance, because all the people are concerned in it, and it is *pro bono publico*, &c. and is not this matter of the treasurer, &c. as public as a high-way, or a nuisance, or any other thing? This impeachment is at the suit of all the commons of England; neither the king nor the attorney general are parties to it. It is in the nature of an appeal of rape, which the king cannot pardon. And now that all the commons of England are in the nature of appellants, I offer it to your consideration, and would have the gentlemen of the long robe consider, whether this be a good pardon, or valid in law, or not. I advise that, notwithstanding this impeachment of the house of commons, this pardon has walked in the dark——— Let the treasurer put his case to it, whether it be a good pardon in law, and put it whether he ought not to be imprisoned. I

move therefore that you will go on to the lords upon the impeachment, and desire that the treasurer may be imprisoned. This is the reason of all our misfortunes, that the lords do not imprison him, and do us justice at the first.'

• Mr. Powle.] The entering a caveat by this house in the several offices, &c. against this pardon of the treasurer, is a diminution of the authority of the house; our obligation must be to the king——Not the officers to go to every petty office to enter caveats. The very procuring this pardon is criminal, and it will make those that have been faulty in it criminal. As for the pardon, I take it to be a void pardon——By 13 Richard II. "All pardons for treason, murder, rapes of women, &c." 18 Henry VI. "There must be a warrant from the chancery; and a recipe for the date of all pardons;" otherwise obtained, they are void within that stat. Pardons must go by regular steps, and all things are to pass through those hands that may be accountable for them; otherwise, both the king and the subject may be abused. Lord Coke, in his Institutes, says, that "If the lord chancellor puts the king's seal to a grant, without a warrant to a grant, it is treason. If any thing passes the seal without a warrant, it is void. It is true, that writs, and things of ordinary course, as pardons for killing a person *se defendendo*, or by chance-medley, may pass without warrant; but where there is not a warrant for the great seal, as the statute appoints, it is absolutely void. The order of the day is, "to consider of the conference with the Lords on Saturday," where they acquainted you with their intention about a bill for banishment of the treasurer, &c. I suppose the meaning of the lords is, that you should lay aside the impeachment and embrace that bill; but that way is very improper; for I never heard of a conference upon an order for a bill to be drawn up, from either of the houses. The same power that brings in this bill on Saturday may throw it out on Monday, and can this convince any reasonable man that we do lord Danby justice? If Danby can be had to answer justice, then there is no need of this bill, nor bill of attainder. Lord Cromwell advised an act of attainder, and the person was never brought to trial, and lord Cromwell was attainted in the same manner. I hope, as that was the first precedent, &c. so it will be the last. If men fly from justice, let an act of attainder follow them; but I am for this lord's trial, and I would go on in the same steps as before. One process of law is as much as judgment of court. The lords deny justice to this house, and the whole kingdom, &c. and I would send a message to the lords to demand justice of them, and send it in writing, to desire that this lord may be committed; and when the lords will not do it, and refuse to take it into consideration, if
great

great men may offend with impunity, I know not what will come of it. Therefore I move as before.'

The result was, an unanimous resolution that justice upon the earl be demanded from the lords, that he be sequestered from parliament, and committed to safe custody. The commons, after some debate, likewise resolved to represent the irregularity of the said pardon, in an address to the king. Our readers, probably, know, that, notwithstanding all the addresses, resolutions, and bills that passed against this great man, he escaped all censure, and lived to be still greater, and at last died, in an advanced age, duke of Leeds, towards the latter end of queen Anne's reign.

During this complicated prosecution of the plot and the earl of Danby, some matters personal to Oates happened, which illustrates the character of that infamous informer, and likewise the tenderness of the then house of commons with regard to the prerogative. He had the credit to get Mr. Sackville, the second son of the Dorset family, expelled the house and committed to the Tower, for some words that implied a disbelief of the plot, and some other members of great consideration narrowly escaped the like censures. Oates, in giving his evidence, met with such countenance, that he made use of the following expression, 'The king holds his crown by the same title I hold my liberty.' Those words, which at this time would, perhaps, pass unnoticed or applauded, were taken so much amiss, that the members, zealous as they were for liberty, obliged Oates to withdraw, and the speaker, March 25th, to give him a reprimand, which drew from that intrepid monster the following evidence of his sorrow for having offended; viz. 'I am sorry I gave offence to the house in what I said, but it was my conscience, and it was truth, and, though I may not say it here, I will say it elsewhere, and believe it too.' These words, notwithstanding their insolence, bore a debate, and Mr. Oates was again gently reprimanded.

We are next entertained with a debate upon disbanding the army, which ended in a resolution, 'That the continuing of any standing forces in the nation, other than the militia, is illegal, and a great grievance and vexation to the people.' The house again has recourse to the plot, of which we can communicate little now, but a very witty, but just, saying of Waller the poet, quoted by one of the members, 'That popery was the king's meadow. We must not plow it up, but we may cut the grass from time to time.' Connected with the plot, was an ingrossed bill from the lords against Papists, which gave no satisfaction to the house; and a vote passed against selling Tangier to any foreign power, and a bill (which is not mentioned in the journals of the house)

was

was ordered in to annex it to the crown of England. Many pages are then spent upon the squabbles between the two houses relating to the impeachment of the earl of Danby, who was sent to the Tower, the importation of Irish cattle, the militia, the navy, and other matters; but such appears to have been the ferment of the house, on account of the plot, that no other object was seriously pursued; only, the court party, April 17th, carried it upon a division of 191 against 131, that the money granted for disbanding the army should be paid into his majesty's exchequer, and not, as was proposed by the opposition, into the chamber of London. After this, the house resumed their consideration of the earl of Danby's impeachment, and of the five popish lords imprisoned on account of Oates's plot, in all which they were artfully counteracted by the king and the court, who started a great number of objections and evasions as to law, as well as to form, in order to create delays. The court, however, plainly saw, that it was not in their power to parry the dreadful blow of a bill for excluding the duke of York from the succession to the crown, without some very artful management. On the 21st of April, therefore, his majesty acquainted both houses, that he had established a new privy council, which was to consist of thirty members, amongst whom were the lords Russel and Cavendish, Sir Henry Capel, and Mr. Powle, and other popular Whigs of both houses, who were substituted in place of the earl of Danby's creatures. This great alteration was not received with that satisfaction and applause which the court party expected. The body of the Whigs suspected that the change was made only to damp their leaders in their great measures against popery, and the succession of the duke of York, whom they sought, by all means, to involve in the guilt of the popish plot. This, however, was a matter of infinite difficulty; and it appears very plain, from the debates before us, that the party could fix no guilt upon the duke. As to the point of succession, their arguments were chiefly drawn from precedents in the English history, such as the cases of Henry IV. Henry VII. the parliamentary authority given to Henry VIII. to settle the succession as he pleased, and the like that had been given to queen Elizabeth; all which acts were ineffectual, because unconstitutional. Neither, to say the truth, is the Whig party in this debate very consistent with themselves; which drew from Mr. Boscawen an observation, that by the king's lawful successors were meant those who were appointed such by act of parliament. Upon this the following speech fell from the excellent lord Russel, which we give to our readers as a most valuable evidence of that honest zeal which soon after rendered him a martyr for the Protestant cause.

“ Lord

‘ Lord Russel.] I think we are but trifling hitherto. What the gentleman said that spoke last, comes home to the point. It is high time to take consideration of this. If we do not something relating to the succession, we must resolve, when we have a prince of the popish religion, to be papists, or burn. And I will do neither. We see now, by what is done under a protestant prince, what will be done under a popish. This is the deciding day betwixt both religions. I am transported, I confess, both with spiritual and temporal concerns. I have abbey lands, but I protest before God and man, I could not be more against popery than I am, had I none. I despise such a ridiculous and nonsensical religion——A piece of wafer, broken betwixt a priest's fingers, to be our Saviour! And what becomes of it when eaten, and taken down, you know. The king, I believe, will do his part in this matter, if we do ours. In the last parliament, I moved something of this nature, which was not a house to do great things; but I hope this house will neither be bribed, corrupted, nor cajoled, nor feasted, into the giving up the grand concerns of our religion and property. Therefore I desire, ‘ That a committee may be appointed to draw up a bill to secure our religion and properties in case of a popish successor.’

The whole of this debate is extremely interesting and instructive. The spirit of the house still continuing, his majesty, on April 30th, in the house of lords, made the famous offer for securing the national religion, in case his brother came to the throne, which the reader will find in our printed histories, and which, in fact, amounted to all that the Whigs could desire, excepting the total exclusion of the duke from the possession. Even this condescension had little or no effect upon the remaining heads of the Whigs. They fell again upon lord Danby's prosecution. A fresh address, in which lord Russel concurred, was voted against the duke of Lauderdale; and, upon a message delivered from the king by the lord Russel, concerning some Jesuits who were under condemnation, Mr. Garroway, and the other heads of the Whigs more than intimated that the promotion of the new counsellors had changed their principles. This piece of history never could have been made public, had it not been for the debates before us. The commons next fell upon the pensioners and the disposal of the secret-service money; and, which is mentioned in no other compilation or history, are extremely out of humour with their speaker, (when the usher of the black rod commanded their attendance in the house of peers), that, without orders from their house, he carried up with him the money bill for disbanding the army. After this, succeed squabbles between the two houses about lord Danby's trial and
pardon,

pardon, and the trials of the popish lords; then the pensioners again, in which Mr. Bertie, second son to the earl of Lindsey, who had the disposal of great part of the secret service money, refusing to give any satisfaction, was committed to the custody of the serjeant at arms.

So keen was the house now about the matter of the succession, that they met on the 11th of May, though it was a Sunday. Various were the arts attempted to divert the main question; and even a madman is introduced into the house, who amuses the members for some time with a frantic speech. At last, a debate was opened, when Mr. Secretary Coventry made the following speech, which, we believe contains the best reasons that ever were urged against the exclusion bill.

‘Mr. Secretary Coventry.] How will that word “secure” be interpreted? If Birch means “out of danger,” I know not how the government can be “secure” under either a protestant or popish prince. I think the king’s person is to be considered how to be preserved, which is the proper consideration of the day, as well as the rest that has been moved, and to show the papists, that it is not their interest to take the king away by violence; and what better way to do it than that proposal in the chancellor’s speech, That the papists may be in ten times a worse condition by doing it than they were before? If the catholics be under a popish prince that cannot pardon them, they are in a worse condition than under a prince that can pardon them. The propositions I have heard moved to-day are the most ruinous to law and the property of the subject imaginable. Will any man give the duke of York less law than the worst felons have, to banish and disinherit him without so much as hearing him? The precedent will be the greatest inconvenience to ourselves in the world. Consider, the king is vigorous, in very good health, and but a year or two older than the duke; the king is not of such an age but he may have children, and the duke is not so settled and grafted into the Romish religion, but that he may return to our religion again. Acts of parliament, we know, have not kept succession out of the right line, but brought in blood and sword. Has our king the prerogative of the Conqueror, pretermitt his son Robert, and place the succession in William Rufus and Hen. I.? Show me one man excluded the inheritance of the crown by act of parliament, that had right of descent, but has come in again. Must you banish a young prince, and a young princess? He is now abroad, and may procure help to contend his title to the crown, to the end of the world; and no prince that ever came to the crown, by a wrong title, but must maintain it by a standing army. Queen Elizabeth went through so many great things, only because
Mary

Mary queen of Scots laid some title to the crown, that nothing but her life would satisfy queen Elizabeth. In Henry VII's time, what terrors did a Perkin Warbeck put him in, and shook the very kingdom! Think, by putting the duke of York by, in the succession, what you will intail upon your posterity! You will put him upon desperate and irrecoverable counsels. The king has not yet told you what he will grant more than he has declared in his speech, nor what he will not grant more——But pray run not upon these extremities before you have well considered of it.'

The inestimable value of these debates appears from their informing us of many important particulars, that contradict our other histories, or supply their silence. It appears from them, for example, that the new Whig counsellors were inclined to have dropt the absolute exclusion of the duke of York from the succession, and to have agreed to a bill grounded on the king's offers; but, at last, the exclusion bill was voted, together with a most inhuman resolution for revenging the king's death, if it should be violent, upon all the papists. The king then, by Mr. Powle, demanded a fleet, and money to pay off the fleet he had. This increases a suspicion of the new counsellors, who, even lord Ruffel himself, inclined to be for the motion. Then follows a fresh debate upon the exclusion bill, which is read the first time, and Mr. Powle is one who opposes it. The affair of lord Danby and the five popish lords again recurs; but, in this, the new privy counsellors stick firm to their old friends. A very invidious prosecution is next brought, on account of navy-affairs, against Mr. Pepys, secretary to the duke of York as lord high admiral, and suspected of popery, and Sir Antony Deane, who were both of them committed to the custody of the serjeant at arms, and then to the Tower. Mr. Fox next being prest by the house, gives an account of twenty-seven annual pensioners, whom he paid out of the privy purse; and a most curious report by Sir Francis Winnington, concerning secret-service money, which is erased in the journals of the commons, is to be found here. The rest of the session was spent in altercations between the two houses; upon which the king suddenly prorogued the parliament, and soon after it was dissolved.

The next parliament was opened October 21, 1680, and we must refer to the printed histories for what passed during the recess. On the 26th of October the lord Ruffel made the following spirited speech and motion.

‘ Lord Ruffel] I have seriously considered the danger we are in from popery. To make a long discourse of it would be unnecessary, and we are in great danger too from conniving protestants dismissing of juries, when the matters relating to popery

are depending, and countenancing of abhorring petitions. If there be so much favour and countenance shewed to Popery by men of quality and business, who make their court to the heir presumptive, being a papist, this parliament must either destroy popery, or they will destroy us ; there is no middle way to be taken, no mincing the matter. New contrivances of plots, and suborning witnesses !—My humble motion is, “ That you will consider the danger we are in, and provide such effectual means to secure the government and religion, and quiet the just fears and apprehensions of the people, and provide against a popish succession.”

The rest of this volume comprehends the violent proceedings of the Whig party, in the matter of the plot, which produced very different effects from what they expected ; because it alienated the affections of the common people to the house of commons ; and the volume concludes with the lord Russel carrying up the exclusion bill to the lords.

We cannot look upon the eighth volume of these debates, though equally curious, to be of equal constitutional importance with the former. The Whigs were so much soured by the late proceedings of the court and the house of lords, that they acted with more bitterness against persons than became a house of parliament. We must refer to our printed histories for particulars. The reader, however, will receive from this volume many new lights as to the transactions of that time ; and in some places he will find reason for altering many ideas he may have conceived from other relations. The expulsion of Sir Robert Peyton, once a violent anti-courtier, for his dealings with Gadbury the astrologer, is an entertaining anecdote. The affair of excluding the duke of York was still warmly pursued, particularly by lord Russel ; and various are the expedients against popery which are opposed, concluded, or miscarry. The proceeding against the lord chief justice Scroggs, and other delinquents, and upon a habeas corpus brought by Sheridan, on his being committed by the house, are highly worthy of attention, as are all the debates about settling the succession. The commons address the king to remove from his presence and councils for ever, Henry Marquis of Worcester, Henry earl of Clarendon, Lewis earl of Feversham, Laurence Hyde, and Edward Seymour, esquires. Lord Russel moved for the address against Mr. Hyde for no other reason but because he had been brother-in-law to the duke of York, without considering that, at the same time, he was uncle to the princess of Orange ; a proceeding severe, if not unjust ; and, indeed, the whole of it was violent. We must do so much justice to lord Cavendish, as to say he opposed it. In the mean while, we are to observe, that the
debate

debate on this occasion, as in many others, is imperfect; some speakers, particularly lord Castleton, being omitted, as is likewise the speech of Mr. Hyde, who was then at the head of the treasury, and which he could not finish, because he burst into tears while he was clearing himself, and which he delivered with such passion, that he swore "by God he had no hand in advising the king's message," which was then the subject of the house's censure. Our general histories are full of the abrupt manner in which this parliament was first prorogued and then dissolved, while the commons were proceeding in their violent resolutions.

The next was the famous Oxford parliament; the change of the place of its sitting being, perhaps, at this time, necessary for preventing a civil war. This, however, did not at all alter the complexion of the commons; and amongst the first things they did, was to order their votes to be printed under the care of the speaker. They then proceeded upon the exclusion bill, which was now altered, by the duke's being set aside, and the regency vested in the next successor, which was highly disliked by many friends of the exclusion; but, while they were in the middle of their debates, they were once more dissolved by his majesty. Here the editors, to preserve connection, have added an historical summary of the remaining part of king Charles's reign. Mr. Grey not being a member during the reign of king James, the parliamentary transactions of that reign are likewise supplied from the journals of the house, and history. But part of the debates of the parliament that met November the 9th, 1685, are compiled by another hand. We were in hopes to have been able in this number to have completed our review of this work; but find it impossible, without doing it injustice, which we have endeavoured to avoid, though we have been as concise as possible.

[To be concluded in our next.]

ART. V. *Smuggling laid open, in all its extensive and destructive Branches; with Proposals for the effectual Remedy of that most iniquitous Practice: Comprehending, among other Particulars, the Parliamentary Evidence of some of the most notorious Smugglers; and a large Sheet, shewing in one View, the whole State of the Tea Importation, Consumption, and Revenue, from Midsummer, 1745, (when the Reduction of Two Shillings per Pound took place) to near Christmas, 1763. 8vo. Pr. 4s. Owen.*

THE editor of this work is Stephen Theodore Janssen, a gentleman well known to the commercial world, and by his labours for the benefit of the fair trader. It contains, 'Two reports

reports (never before printed) dated 24 March, 1745, and 23 June, 1746, made to the Hon. House of Commons, by a committee appointed to enquire into the causes of the most infamous practice of smuggling, &c.² By the first report it appears, by the evidence of Mr. Janßen and other traders, that reducing the excise upon tea had lessened the practice of smuggling, with regard to that commodity; and that the smugglers purchased their goods with wool and money carried to France out of England, the latter to the amount of 200,000 l. a year; and that they likewise gave our enemies the French intelligence of all public transactions in England. He added, that he believed the smuggling practices in the Isle of Man defrauded the crown of duties to the amount of 100,000 l. or 150,000 l. a year. This, by the bye, is a pretty vague conjecture. Then follow complaints of the practices of smugglers from several parts of England.

One Mr. Sclater, a dealer in tea, was next examined, and, by his computation, which, we observe, is not upon oath, four millions of pounds of tea were annually consumed in England, of which till the reduction of the excise on that commodity, not above 800,000 lb. paid duty. Other dealers gave their evidences to much the same purpose, and most amazing scenes of smuggling are laid open; it being proved, by the evidence of two smugglers before the committee, but with what probability of truth we shall not venture to say, that above 20,000 smugglers were employed in England. Upon the whole, the committee came to several resolutions; the two first of which are against the high duties, and for making the pardon for smugglers more extensive.

The second report is collected from the evidences of the custom-house officers and pardoned smugglers, and is extremely full with regard to preventing that infamous practice. It is then 'Resolved, That it is the opinion of this committee, That the proposal of Mr. Robert Bonel, for effectually preventing all manner of smuggling, frauds, and abuses in the customs, be recommended to the house to be printed.' Then follows an appendix, No. 1 and 2. containing copies of coast-cockets, and then Mr. Bonell's proposals to the parliament for effectually preventing all manner of smuggling, frauds, and abuses in the customs, and the pernicious practice of running wool from Great Britain and Ireland to parts beyond the seas. After this, we meet with genuine and interesting letters, &c. to the right honourable the lords of the treasury, and to the honourable the commissioners of the customs, concerning the infamous practice of smuggling and other outrages carried on in the Isle of Man, with a proposal to remedy the same. And, to close up the rear, we have a large sheet, shewing, at one view, the state of the

tea

tea trade, for some years before the act passed for the reduction of the excise upon that article, which took place at Midsummer, 1745, with the state of the increased importations and revenue, from that period to Christmas last, viz. 1762.

Upon the whole, we cannot help saying with Cicero, *Ita cuique eveniat, uti de republica meretur.* And we most sincerely wish, that if any services done to the nation, mentioned in this publication, have passed without proper acknowledgments, or in danger of being forgot, they may be both remembered and remunerated in this beneficent reign.

ART. VI. *The History of Ireland.* By Ferdinando Warner, L.L.D.
Volume the First. 4to. Pr. 18s. Tonson.

HAD this writer studied to encrease the number of those who are but too apt to ridicule the Irish nation, he could not have done it more effectually than by telling us (as in fact he does) in his preface, that they employed the author of Warner's Ecclesiastical, to write their Civil, History; that they invited him from London to Dublin for that purpose; and even paid him for his trouble. This is an instance of self-denial that is almost incredible, when we consider the number of gentlemen in Ireland, who, without detracting from the doctor's merits, are, in every respect, greatly his superiors in every qualification of a good historian; particularly that necessary one of critical knowledge, that ought to direct him in the choice of his authorities from which he is to draw his facts.

The doctor, in his preface, lays the foundation of his own reputation upon the destruction of that of one of the most candid historians, as well as able critics, that ever studied the antiquities of any nation; we mean Sir James Ware, who, he says, 'hath cut off, at a single stroke, fourteen hundred years of the antient history, by asserting roundly, contrary to all authentic evidence, that whatever was recorded of the times before Christianity, was nothing else but the invention of later ages.' The literary world would have been greatly obliged to the doctor, had he produced a single instance of his authentic evidence, more than a bare *ipse dixit*, and reviving the exploded allegations of former historians of Ireland. Five hundred manuscripts may be quoted, yet every one of them forged; and five thousand facts advanced on the credit of those manuscripts, and every one of them false and frivolous. With regard to the high antiquities of Ireland, Mr. Innes, in his Critical Essay upon the antient inhabitants in the northern parts of Britain or Scotland,

has so effectually overthrown, and that upon true critical grounds, all the high antiquities of Ireland, that they can have now no existence but in the weakest brains; nor does Dr. Warner bring a single argument to confute what Innes has said, but the stale ones which the latter has refuted. We are here to observe, that Sir James Ware was author of three books on this subject, viz. *De Antiquitatibus Hybernæ*; *De Episcopis Hybernæ*, and *De Scriptoribus Hybernæ*. This learned knight was indefatigable in collecting manuscripts relating to the Irish history; and his collection, which was a very valuable and expensive one, came afterwards into the possession of the earl of Clarendon, and then of the late duke of Chandos. The oldest and most authentic of those manuscripts is the annals of Ulster, which reach no higher than the year 444, about the time St. Patric came into Ireland, and came down to the year 1041. The annals of Tigernach, though, according to Sir James Ware, they are defective in the beginning, treat only of Irish affairs from about the year 430 to 1088: and the annals of the abbey of Innisfall, which were in the same collection, begin their Irish history at 430, and continue it down to 1215. All the matter preceding those periods, as was the manner with the monkish historians of all nations in those days, relate to general history. In short, till Dr. Warner, or some gentleman of learning, shall take up the gauntlet that Mr. Innes has thrown down, and prove, on the principles of true criticism, that the Irish have any histories either more authentic or more antient than the above, and submit those histories (which never has been done) to the examination of the public, we must be of opinion, that all the history of Ireland preceding the time of St. Patric, is merely the fiction of after-ages; and for this very stubborn reason, because, before his time, the Irish knew not the use of letters. At the same time, we are sensible, that traditionary accounts, especially those of the antient bards and senachies, go far towards preserving the memory of extraordinary men and events, in a country; but to advance them as precise, historical, evidences is ridiculous.

Our author is eminently possessed of one failing, which affects the greatest part of this volume, and that is his taking many things for granted that ought to have been proved; such as "the ignorance of Sir James Ware in the Irish language, which occasioned his being misled himself, and consequently his misleading others."

Archbishop Usher himself meets with but little better quarter. The public would likewise have been greatly obliged to the doctor, had he given us a single authority for any single reason he advances concerning the reality of the antient Irish history.

After

'After what,' says he, 'has been said of the destruction of the antient histories and records by the Danes and English, the reader will certainly be ready to ask, upon what authority then it is that any antient history, prior to these invasions, hath been founded and given. As puzzling a question as this may be thought, it is easily to be answered, and answered with truth. The records of all public transactions, from the beginning of the Milesian monarchy, had been carefully handed down by tradition, and in the sonnets of their bards: these were afterwards made so much the concern of the state in Ireland, when their parliament was established, and so many copies were transcribed and preserved in their public registries, that such a great number of historical monuments were not again to be found perhaps in any other nation. The care of history was one of the first cares of the government; and from the larger works in the archives, now lost, and lost for ever, portable extracts were made, which were short, and therefore easily copied and circulated, as well as easily preserved through all revolutions.'

Pray, good doctor, upon what grounds would you have us believe all this stuff?

The doctor, in the course of this work, has taken many other matters for granted that require proof. Dempster, who was a very learned man, and Mackenzie, the biographer of the Scotch writers, will not allow to the doctor, that either Sedulius the poet, or Adamannus the historian, or Columb the famous abbot, or bishop Aidan, or any of the writers of that age were Irishmen; and their arguments for thinking they were not, are, we apprehend, far stronger than those brought that they were. But those are not the only matters that pass unquestioned with the doctor. He has all along taken it for granted (and indeed he has in this been partly directed by Innes) that Scotland was peopled from Ireland. We know not how a staunch Scotsman will relish the following paragraph.

'But there is a further circumstance to recommend this antient history to our attention; which is the great light it throws on the primæval accounts of Scotland, that hath given us kings for an hundred and fifty years past, and is now united and in subjection to the crown of England. Were it not for the antient records preserved in Ireland, the whole first period of the Scottish history would be a blank; or quite enveloped in ignorance and barbarism. Accordingly the Scotch historians, for want of being acquainted with the language and writings of their mother country, have many of them given a fabulous, and the best of them a very imperfect and obscure account of their origin and antiquity. Should this volume therefore af-

ford the reader no other instruction, it will shew him that Ireland was the parent country of the Scotch; it will trace out the royal line of the sovereigns of Great Britain in its descent from the Irish monarchs; it will give him an idea of the real origin, language, learning, and first constitution of government of those northern people; it will set the honour and power of their antient nobility in their proper light; and, in short, it will rescue their remote antiquities from that obscurity and oblivion in which some of their own writers have involved them. As to those who are assuming or weak enough to insist on the historical truth of a poetical romance, lately picked up in fragments no body knows where, nor how preserved and handed down, in opposition to the whole tenour of the best histories of their own country, as well as those of Ireland, they merit no confutation. Upon the whole, need any thing further to be suggested, in order to convince the reader, that this ancient part of the Irish history, is edifying to Britons, and a proper object of their attention? I think verily there does not.'

As an instance of our impartiality, we must do the doctor the justice to observe, that he has manifestly the advantage of Innes in the following quotation.

"I shall not however conceal from the reader, that Mr. Innes has spent about thirty pages, to shew that the Irish had not the use of letters before S. Patrick, and that their proper names to express letters, a book, to read, write, &c. are all derived from the Latin. But if the Irish is the Celtic language, as seems to be incontestably proved above, which the first inhabitants might bring with them from Britain or Spain, then this writer himself hath furnished us with an answer to all this laboured criticism in two or three lines, by saying, "that the name of Bard is originally Celtic, from whence the Greeks and Latins had it." Nay he owns in the same page, that the Irish is originally a dialect of the Celtic. Instead, therefore, of the Irish borrowing their words from the Latin as abovementioned, why may not the Latins have taken these from the Celtic, as well as that of Bard?"

The meagre catalogue of authorities given by the doctor, and from which he compiled his history, is swelled by a MS. which he terms 'A MS. of the history of Ireland, written in English by one of the old natives, in *his* possession.' Such a pamphlet may be in his possession, but he has given us no particular account of its authenticity, nor the smallest reason why we should believe it to deserve greater credit than the histories and manuscripts that are confessedly spurious. Had the doctor wrote his history in an age as uninformed as that wherein Jeffery of Monmouth composed his, or wherein Hector Boece, the Scotch
historian,

historian, could palm his Veremundus and Cambellus upon the world as genuine authorities, this might have passed ; but to cram an unauthenticated MS. down the throats of the public as true, or even probable, history, in this enlightened age, is beyond literary sufferance, or critical forbearance.

The doctor's introduction, in which he gives us an account of the former and present political, geographical, natural, meteorological, mineral, and commercial state of Ireland is, by far, the most tolerable part of his performance, and, to say the truth, is worth the whole of it ; excepting in those passages where he squints at critical or historical matters. But for this we can easily account, as his employers, the gentlemen of the Dublin society, were undoubtedly extremely well qualified for equipping him with materials for this part of his undertaking.

We now proceed to the body of the history itself. 'The inhabitants of this country,' says the doctor, 'should be considered in their history under four different ages. The first age, which may be called the Fabulous, comprehends a space of about four hundred years, from the earliest accounts of time, to the coming in of the Milesians from Spain ; through the several colonies of Parthalianians, Nemedians, Belgians, and Danonians. The second period, which may be called the Obscure, begins with the Spanish invasion, and extends through a course of thirteen hundred years, to the arrival of S. Patrick, who converted the island. The third, or middle age, which may be called the Enlightened, begins with the planting of the gospel by that missionary, and extends to the conquest by the English ; which contains a space of seven hundred and forty years. The latter age, which may be called the Historical, may be computed from the reign of Henry the second, 'till its final settlement at the revolution by king William. In order to obviate all confusion that may arise, I shall carry on the history according to this division ; and it shall be my business all along, as it should be of the writers of all ancient history whatever—and indeed it is all that I can do at this distant period—to clear away the truth from the great rubbish of fiction, and to polish it from the rust which it has acquired by time and ignorance.'

It had, perhaps, been a favourable circumstance for the doctor's judgment, and much more for the patience of the readers of the work, had he entirely omitted the first two periods. For one of them, he has not the shadow of an authority, and the second is filled with such inconsistencies, romantic, ideal, improbable, and impossible narratives, as must destroy all credibility, were any due to it, till within fifty years of the conquest of Ireland by the English. With regard to the fabulous period, the doctor makes some apology for it, upon the strength of Usher, Lhuyd, and even Innes, having allowed that there was

in those days some kind of government, without doubt, in Ireland. No man ever doubted that, who has read the French and English accounts of the Esquimaux, Hurons, Iroquois, and other savages of North America, who are not destitute of civil government under their kings, sachems, and elders. But who in the name of common sense would, from that circumstance being allowed, sit down to write a connected history of those savages two thousand years before the time they were discovered by the Europeans? It is true, we are told, that the Peruvians and the Mexicans had histories before they had letters; but the authors who acquaint us with that particular, account extremely well for the methods by which they supplied the use of letters, and appeal to well-known facts; though we cannot think that they are always conclusive in favour of their remote histories, above eighty or an hundred years before the discovery of America. But we are to reflect, that both the Peruvians and the Mexicans were, at that time, a polished people compared to the Irish even when they were invaded by the English; when all their country could not produce a single stone-building, but those erected on their sea-coasts by Danish or Saxon pirates.

Nothing can evince the doctor's abilities better than his beginning his history with a particular account of Partholan, the sixth in descent from the second son of Magog, settling in Ireland, with three of his sons, servants, oxen, and a favourite greyhound; and that he cleared a great part of the country that had been over-run with woods and thickets: 'It is reported,' says the doctor, 'in the chronicles of that time, that he found no more than three lakes and nine rivers in the island at his arrival; but that, before his death, which was thirty years after, seven lakes more broke out, the names of which are recorded.' The reader, undoubtedly, must be pleased to have the doctor's apology for this curious anecdote.

'Though loughs and rivers are as old as the sea and land, and we see no new ones break out in our days, yet those great lakes above-mentioned are so far from being like so many mill-stones to sink the credit of the history, in the opinion of bishop Hutchinson, "that they are strong proofs, he says, not only that they who recorded them were led by the reality of the facts, but that they were wise men who wrote them for the instruction of posterity, that they might know which way nature moved. The most eminent geographers tell us of more and greater new lakes than these, which have covered the low grounds in many other countries;" of which he gives several instances. Was the other part of the story probable, there would be no great difficulty in conceiving greater changes than those which the sea has made since the flood.'

Amongst

Amongst many other equally curious anecdotes of these almost antediluvian times, which the doctor treats with as much ease and familiarity of narrative, as if they had happened at the last siege of Londonderry, he has, we believe, unknown to himself, given us a most curious account of the origin of vampires, which, about two-and-thirty years ago, made such a noise in Europe. 'They tell us,' says he, 'that the Nemedians (who, by the bye, were Irishmen) who went with Jobath into Bœotia, or Achaia, when they were driven out of Ireland by the Africans, as it hath been mentioned, settled near the city of Thebes; that here they learned the art of necromancy and enchantment, and had acquired such a magical power of working miracles, as to infuse fresh life and vigour into the bodies of those who were slain in battle; that having assisted the Athenians their neighbours in this manner in the wars they had with the Assyrians, the latter, by the advice of a Druid, defeated their skill by a counter-charm, of driving a stake of quick-beam through the dead bodies of their enemy.' Who, after this pregnant testimony, will ever dare to dispute the truth of vampirism?

But, as the frogs said to the boys, though those quotations may be sport to some readers, they may be death to others of less risible constitutions. We shall therefore conclude them by observing, that those absurdities are, if possible, exceeded in every page of this wonderful history through above the first 173 pages of it, when he comes to treat of St. Patric, and begins to receive some little countenance from archbishop Usher, and some other authorities. We should, however, be glad, if we could give a better character of the civil part of this history, till he comes within a few pages of the end of this volume, which introduce the conquest of Ireland by the English. All that the doctor can say, by way of apology for that mass of marvels he has given us, is, *erravi cum patribus*; if I am wrong, Keating, Lynch, O'Flaherty, Raymond, Rapin, and my MS. are so likewise. To do the doctor justice, however, his narratives and apologies are sometimes not destitute of plausibility, though they always are of historical precision; and his style and manner are such, as must delight those readers who are fond of that species of writing which we may call historical romance, or rather, spectral history: for we must again repeat it, that many of the doctor's spectres are the resemblances of beings who were once certainly clothed with flesh and blood; and a man of erudition and genius may very possibly still, from the names of places, the traditions of the natives, and the faint remains of antiquity, compose a very curious dissertation upon the reality of such existences, tho' such a work would feed, rather, the itch, than the purposes, of knowledge.

ART. VII. *The Works of the Rev. Thomas Jones, A. M. late Chaplain of St. Saviour, Southwark. To which is prefixed, A short Account of his Life, in a Recommendatory Preface, by the Rev. William Romaine, M. A. Lecturer of St. Dunstan's in the West, 8vo. Pr. 4s. Dilly.*

TO criticize the stile of these discourses would be superfluous, as the author, in his preface, declares, that it was not his intention to entertain his readers with elegance of stile or dignity of sentiment, and that he did not write to the polite scholar and the man of learning, but had the edification of the humble Christian solely in view.

His deficiency in point of language he excuses by informing us, that he never began to compose his sermons till Saturday in the afternoon, and sometimes not till late in the evening. Whether this apology will be admitted by the public in general, we shall not take upon us to determine: the nature of the subjects treated of by this author may induce many to shew indulgence to his manner, and rescue him from that censure which a writer in any branch of literature or prophane knowledge would not fail to incur.

As these sermons are preceded by a recommendatory preface wrote by Mr. Romaine, it is almost needless to inform the reader, that they are strongly tinged with Methodism; though the author seems to have kept clear of the excesses with which many of that persuasion are chargeable. He may, indeed, be called, not improperly, a moderate Methodist; and though his works will doubtless prove most acceptable to those of his own sect, the perusal of them may be attended with advantage to every Christian.

The first eight discourses contain an exposition of the Church-catechism, in giving which the author first explains the particulars, and then makes a practical application of them to his auditors. In sermon first, he explains the nature of our redemption by Christ; and in so doing he observes, that we were all by nature the children of wrath, and that it is intirely owing to the riches of God's free grace and mercy, that he has made us any promises at all. This doctrine is, indeed, agreeable to scripture, but it is accompanied by a severe censure passed upon certain moralists, who look upon man as perfect and entire, wanting nothing, and capable of obtaining happiness by following the dictates of his own reason. Who are here glanced at we are at a loss to determine, as we know of no moralists but the stoics of antiquity, who maintain such a position; we are very positive

give it is not to be met with in the writings of any Christian moralist whatever. In sermon the 2d, which turns upon repentance, Mr. Jones observes, that very few renounce the devil altogether; but at the same time adds, in a manner that we cannot help considering as too satirical for the dignity of the pulpit, that there is one way of renouncing the devil, which has been adopted by many polite people, namely, that of denying his existence. One chief article in the man of fashion's creed, says he, is to believe that there is no devil, no eternal torments. Had a layman made use of so loose an expression as that of the man of fashion's creed, Mr. Jones would very probably have censured him for prophaneness. In page 64th of the same sermon, we meet with a very proper distinction between faith and belief. We entirely agree with the author, that faith does not mean a mere speculative opinion or persuasion only, and that a man may believe every article of the Apostles Creed, and yet be very far from the kingdom of God; since 'tis *with the heart that man believeth unto righteousness*. In sermon the 3d, Mr. Jones reconciles a seeming contradiction between St. Paul and St. James, the former of these apostles having asserted, that man is saved by faith alone, and not by the works of the law; and the latter having declared, that by works a man is justified, and not by faith only. This difficulty Mr. Jones removes by shewing that St. Paul spoke only of the works of the law, and that what he says is to be considered as an *argumentum ad hominem*, addressed to persons who were desirous of returning back to the Mosaic law; whereas the works spoken of by St. James are works of piety and holiness. These latter our author maintains to be absolutely necessary; and adds, that faith is an operative principle, and, when sincere, never fails to produce good works. Thus does he wipe off the aspersion by many cast upon the whole body of Methodists; namely, of asserting that an Antinomian faith, or bare belief in the articles of the Christian religion, is all that is necessary to salvation.

In sermon the 4th, our author treats of Christian obedience as contained in the ten commandments of God. Under this head he passes a just censure upon the Papists, as guilty of a breach of the first article of the decalogue, in depriving God of his glory, by praying to saints and angels; to which he might have added, that the church of Rome carries its devotion for the Virgin Mary much higher than its devotion for Jesus Christ himself; nothing being more frequent, than for their preachers, at the opening of a discourse, to make an invocation to the Virgin Mary to influence the hearts of their auditors: such an address cannot sure, with any propriety, be made to any other than the Supreme Being himself. We can by no means agree with Mr. Jones,

Jones, that the fifth commandment, 'Honour thy father and thy mother,' includes submission to all authority whatever; piety to parents is, in our opinion, the only duty inculcated by this precept.

His explanation of the sixth commandment appears also to be somewhat overstrained, when he represents the persuading a neighbour to intemperance as a violation of it. In page 94th of the same discourse, our author ingenuously owns, that he had broken every article of the decalogue; and this he might easily have done, were we to admit his own explanation in all its latitude.

The subject of sermon the 5th is prayer, which is very properly defined by Mr. Jones, as an act of the mind, whereby the creature converses with its Creator. Under the same head the author justly observes, that, if we do not pray from our hearts, we cannot be said to pray at all. 'Words, continues he, are only signs, and can produce no effect when they do not speak the language of the heart; and, as that is no prayer which consists only in a form of words, not suggested by the heart; so that may truly and properly be called a prayer, which, tho' not always uttered in articulate sounds, yet proceeds from the inmost soul of him that makes it: such was the prayer of Hannah; although her voice was not heard, yet her prayer went up to Almighty God, and brought down the wished-for blessing.' In page 123, Mr. Jones bestows the epithets of insolent, arrogant, self-conceited, self-sufficient, and self-righteous, on the moralist who makes any pretensions to merit. Every Christian, it is true, will acknowledge himself to be an unprofitable servant, when he has exerted himself to the utmost in the discharge of his duty; yet it does not appear, that the preacher does any service to the cause of religion, by depreciating the moralist, who endeavours to excite us to virtue, by representing it as meritorious and praise-worthy. These, when they inculcate the necessity of a virtuous life upon motives merely human, may justly be looked upon as co-operating with the minister who preaches Christ Jesus: and this was the opinion of that divine Teacher himself; for when his disciples told him that they had seen one casting out devils, but not in his name, he ordered them to suffer him to proceed; at the same telling them, He that is not against us is for us.

In sermon the sixth there occurs nothing worthy of remark. In sermon seventh and eighth, the author treats of the sacraments, in the former of baptism, and of the Lord's supper in the latter. In speaking of the former, he enlarges upon the necessity of regeneration; but his expressions are free from that enthusiasm with which some Methodists have treated the subject. In the eighth

eight sermon, upon the Lord's supper, our author refutes the Roman Catholics, who take the words, 'This is my body,' in the literal sense; but the argument by which he proves that expression to be metaphorical, is borrowed from the learned Dr. Tillotson.

Thus have we gone through this author's eight sermons upon the church-catechism; as the remaining discourses which compose this volume turn upon various and unconnected subjects, we think a particular examination of them unnecessary, since enough has already been said to give the reader a just idea of Mr. Jones's talents for preaching. To conclude, we heartily join with the writer of the preface in wishing, that these plain discourses may produce the same effect upon readers that they did upon hearers, when delivered from the pulpit, where, we are told, they were accompanied by the demonstration of the spirit and of power.

ART. VIII. *Astronomical Tables and Precepts, for calculating the true Times of the new and full Moons, and shewing the Methods of projecting Eclipses, from the Creation of the World to A. D. 7800. To which is prefixed a short Theory of the Solar and Lunar Motions.* By James Ferguson. 8vo. Pr. 1s. 6d. Millar.

Astronomy has, from the earliest times, engaged the attention of mankind; and some of the greatest geniuses in all ages have applied themselves to the study of so entertaining and useful a science. In the infancy of the world, when the other branches of knowledge were unknown, the regular motions of the heavenly bodies were observed, and their periods determined. Mankind were soon convinced that the success of agriculture depended on the knowledge of the seasons, and commerce on the times proper for making voyages. Even the days fixed for the inspection of civil affairs, or the exercise of religious duties, necessarily required that the duration of the month and year should be determined; therefore agriculture, commerce, polity, and religion, depended, in some measure, on the study of astronomy. But though this science has been cultivated, and gradually improving from the infancy of time, yet its present perfection is chiefly owing to the moderns, who have withdrawn the veil that so long concealed the true principles of motion, and discovered the laws observed by the heavenly bodies.

The doctrine of eclipses has always been considered as one of the most sublime parts of natural knowledge, and the great accuracy with which these observations are now predicted, an undeniable

deniable proof of the solid improvements lately made in astronomy. But the common methods of calculating the true times of the new and full moons, and the eclipses of each luminary, require long study and close application; at the same time they are usually delivered in such a manner, as to be understood only by those who have made a very considerable progress in mathematical learning.

The little treatise before us, therefore, is intended to remove these difficulties, and convey this useful branch of knowledge in an easy and familiar manner; and in this our author has happily succeeded, having given such plain and intelligible rules, that any person of a moderate capacity may easily become a master of this sublime and useful part of the science of astronomy. Nor has the ingenious writer given a number of precepts, without mentioning the reasons on which they are founded: the short theory of the solar and lunar motions prefixed to this small work sufficiently shews the reasons on which the calculations are founded, and the manner in which the tables themselves are calculated. In order to this Mr. Ferguson has first explained the phænomena arising from the inequality of the solar and lunar motions, and then shewn the reasons for these inequalities. The following instance will give the reader an idea of the manner in which this theory is laid down.

‘The motions of the sun and moon are observed to be continually accelerated from the apogee to the perigee, and as gradually retarded from the perigee to the apogee; being slowest of all when the mean anomaly is nothing, and swiftest of all when it is six signs.’

The reason for this acceleration and retardation of motion, is thus given by our author. But it may not be improper to observe, that the points called apogee and perigee in the sun's orbit when that luminary is supposed to move, are called aphelion and perihelion when the earth is considered as revolving round the sun in the center of the system.

‘As the earth moves from its aphelion to its perihelion, it is constantly more and more attracted by the sun; and this attraction, by conspiring in some degree with the earth's motion, must necessarily accelerate it. But as the earth moves from its perihelion to its aphelion, it is continually less and less attracted by the sun; and as this attraction acts then just as much against the earth's motion, as it acted for it in the other half of the orbit, it retards the motion in the like degree.’

In this plain method has Mr. Ferguson laid down the theory of the solar and lunar motions, and explained the method of calculating the times of the new and full moons, and of the eclipses of both luminaries in so intelligent a manner, that we
are

are persuaded all who are desirous of attaining this knowledge without previously studying the mathematics, will think themselves obliged to us for recommending this little treatise to their perusal.

ART. IX. *The Dramatic History of Master Edward, Miss Ann, Mrs. Llwhuddwhydd, and Others, the Extraordinaries of these Times. Collected from Zaphaniel's Original Papers. Illustrated with Copper-plates. 12mo. Pr. 3s. 6d. sewed. Waller.*

WE had once the happiness to be acquainted with an honest vicar, (an Antient Briton) who, in the beginning of life, had been engaged in a law-suit, which proved unfortunate; and this misfortune made such a deep impression upon his mind, that he never afterwards ascended the pulpit, without making some allusion to the uncertainty of the law, and the iniquity of its professors. Whether the subject of his sermon was the joys of heaven, or the torments of hell, he never failed to felicitate those who had no concern with the courts of judicature, or to condole with those who had suffered by their determination; and his audience were always given to understand, by way of application, that he himself had fallen a sacrifice to the knavish practices of the law: In like manner, the author of this dramatic history, in spite of all his efforts, is continually producing his own unfortunate case upon the scene. In the midst of all his erudition, wit, humour, and pleasantry, we always find himself in the character of a starveling author, strolling actor, or choice spirit, whose genius has been overlooked by the supercilious pride of tasteless patrons, or depressed by the invidious malice of cotemporary writers.

With respect to the performance now lying before us, we have been told it was designed as a satire upon the birth, life, and conversation of a certain player and his inamorata, both in some degree of favour with the public; he for acting the buffoon, and she for dancing the St. Giles's hornpipe: for our own parts, we know neither of the parties; but, as to the piece, we may venture to say, it is a very strange medley, or hodge-podge, without head or tail, beginning or end; and, if genius consists in irregularity, it may certainly be compared even with the celebrated *Life and Opinions of Tristram Shandy*, a book which seems to have given rise to this, and many other monstrous productions. We should imagine that the ingenious bookseller, trusting to his own penetration for the choice of an author, has employed some professed wit to throw, slap-dash, helter-skelter, all his hu-

mour, satire, and extravagance, within the compass of a little volume, which he might sell as the quintessence of entertainment; and, in order to render it still more delectable, he has been at the expence of adorning it with copper-plates, finished in such a taste, that we know not which most to admire, the choice of the subjects or the excellence of the execution. Never, sure, were prints better suited to the work they were meant to illustrate.

The public will excuse us for not entering into a minute investigation of this curious performance. We shall observe, in general, that the principal characters of the piece are hackney-chairmen, bunters, garreteers, vagrants, foot-soldiers, and bum-bailiffs; and their adventures described in such a manner, as gives us a very respectable idea of the author's rank and circumstances; for he seems to have condescended from some superior station to describe low scenes with which he was not at all personally acquainted; in the same manner as many an humble author has attempted to draw characters in high life, which, Heaven knows, were not at all familiar to his observation.—We would not, however, be thought to insinuate, that there is no nature in this dramatic history; on the contrary, we meet with some incidents so naturally described, that we will not scruple to call them real transactions, in which our author must have been personally concerned—Corporal Knot, being desirous of employing some genius to write a song in praise of his mistress, the hackney-chairman's wife, 'Enquired among the Choice Spirits, who then held their meetings, like the primitive christians, by stealth, the reforming constables carrying on terrible prosecutions against them; he found them at the cat and bagpipe, in Rosemary-lane, after declaring upon honour, he was no informer; and owning his business, he was inducted to the president, one George Alexander Stevens, and who was recommended to the corporal as a song-writer.

'Stevens received six-pence from him as earnest; for it was a rule, which the poets of that club had made, to always have half the money down; and the president declared he would write the song as soon as ever the disputation was over, which the gentleman's entrance had put a stop to.

'The argument was warmly supported by the two altercators, Stevens and Harry Howard the ass man, concerning essential qualities. George insisted, the only acquisitions which could constitute human happiness, were temperance, stability, and propriety of behaviour.—Harry, on the other hand, swore, that there were no accomplishments worth a man's while to be master of, except good breeding, and a good education. This dispute would have lasted much longer, had not a headborough opened

opened the door, and producing a warrant against Harry Howard for scurrility, took away one side of the argument.

‘ A sheriff’s officer would have carried off the other, he came there with a thief-taker’s dog, fearful of a rescue—but lest the thread of our history should be snapped too soon, we shall turn over this cause and arrest, to the chapter entitled the art of bail-taking, or—the——by——London——and Westminster.

‘ All gentlemen performers in the pen and ink way of song-making, must acknowledge it is extremely unlucky, when the lady’s name, whose person they are to celebrate, won’t make a proper rhyme.

‘ The number of pretty ballads which are sung every summer season, at all public places of entertainment, would lose one part of their merit, were it not for the name jingle, which so aptly terminates every stanza ; such as

Kitty Downs	}	Polly Savage	}
And Zouns	}	And Cabbage	}
Miss Apple	}	Love Miss Harriot	}
And Couple	}	And Judas Iscariot	}

‘ What then could a song-maker do with Llwhyddwhuydd ? had he not cunningly supplied that defect, by versifying her Creolian name Chloe ; and fitted up so tasty a love-song for the corporal, that Mr. Knott, taking the bard by the hand, swore, had he had any more money about him to signify, he would have made George a handsome present, over and above what he agreed with him for ; however, the military man’s spirit was so great, and he was so well pleased with the verses, that he slipped the remaining change of six-pence into the poet’s hand, which was all Knott had, after paying for a tankard of porter, the entrance-fee, which every body subscribed, according to the rules of the room, before they could be admitted honorary members.

‘ The editor of this undertaking cannot be so ingrateful, as to suffer such a noble action of the Corporal’s to slip, without taking proper notice of it.’

Our author, afterwards makes the following declaration.

‘ This Stevens, to my knowledge, has wrote upwards of 200 songs, yet never was so well paid for any ; nay, for all the rest, as for that one he made the corporal.

‘ The

‘ The P O E T’s B I L L.

Received as earnest for making a love-song up- on Madam Chloe, to consist of four verses	} 0 0 6
Paid the remainder of my demand as soon as I had finished my work — — —	} 0 0 6
Received overplus, or by way of premium —	0 0 3
Sum total for poetry	0 1 3

‘ All the rest of this man’s songs, I am certain (the weight of paper excepted) would not now sell for so much money.’

Either Mr. Stevens must be of a very merry disposition, or the greater part of these songs should be in the elegiac strain : but if he is not better paid for his prose than for his poetry, the bookseller will have no great reason to complain, even though the sale of this performance should not altogether answer his sanguine expectation. This song (it seems) was productive of many adventures : it met with such a reception from the lady, that corporal Knott began to think he had been hummed by the bard, against whom he denounced vengeance.

‘ Unluckily for some parties, George, the ballad-compiler, then was passing along on the other side of the way, the military man had a view of him, and through the entry Knott burst into the street after the scribbler.

‘ Passion or anger will as effectually dazzle persons eyes as interest. Mr. Knott, by rage, was so dim-sighted, that, as he sprung from the threshold, he saw not a sedan, which David and his partner were bearing by with a fare in it.

‘ Against its side rushed the corporal, and down came the chair, shattering upon the pavement. The glasses were smashed, the sash frames shivered ; and the soldier tumbling over the top of it, rowled into the channel, calling out, as he lay, *oh, Stevens, I’ll do for you.*

‘ George Alexander, hearing a threatening voice, imagining it to be a bailiff’s, started off, fast as fear could wing his feet ; and (like an expeditious fine porter, running to his duty) over-set every one who stood in his way.

‘ The first person who fell a victim to the velocity of the poet’s fears, was Well-fleet Betty, standing on the upper step of a cook’s cellar, with a basket full of goods upon her head ; one hand was rested upon her hip, her elbow forming the point of an angle, and with the fingers and thumb of the other hand, was she snapping defiance.

‘ The bard took her in flank, rushing against her out-standing elbow ; the sudden shock turned her half round, and back-wards

wards she pitched into the cellar, just as Theo. Cibber's property-man was bringing up twelve-pennyworth of soup and ox-cheek bouilli, for his master comedian's dinner.

' Down soufed Betsy's head into the dish, and her feet fell on each side of the young man's head, upon his shoulders; her weight returned him into the cellar; and the broken baking-pan, the ox-cheek, the soup, and the oysters, covered the floor.

' Onward scampered George, overturning Haddock's waiter, who had a box full of jellies in his hands; then the song scribbler met parallel to his breast a mop-handle, which a wench was twirling; his force flung it in a diagonal direction down; but the mop hit in its way the silk stockin'd shins of a French dancing-master; the blow brought Monsieur Capriole to the ground, he pitched upon his face, and his nose was flattened against the pavement.

' The perpetrator of this mischief began to be scant of breath; and turning his head, as he ran, to see where his pursuers were, he threw down a salop stall.

' The vender of that diet drink had just served a dish to no less a chapman, than the little poet Derrick, *the dorr of Dryden's works*, who, not thinking of any thing, was very innocently cooling his saffrafras, when the gross-bodied bard, like a collier running foul of a pleasure-boat, tumbled the small sized versifier into the dirt.

' The bulk of Mr. Derrick's muff, prevented him from being bruised; but the blade of his pinch-beck hilted rapier snapped in the scabbard, and the spray of the salop obliged the little gentleman to keep his bed, until the scowerer had repaired the damage his laced coat and waistcoat had sustained.

' Here the race ended; the author of all these ills, tumbling at the same time, was seized by the woman, to pay for what was broke, spoiled and spilt.

' It is impossible to say, what might have been the event of George's being detained, since he always was afflicted, with that terrible malady, of *non sum solvendum*; but Mr. Macklin the actor came by, paid the cost, and took Stevens home, promoting him to be his tutor.

' *The putter together of Love Alameda*, being at that time of day in the bloom of his youth, not above thirty-four years of age; took to his learning prodigiously; and, in less than a week, was able to make out every letter of the alphabet.'

This quotation may serve as a specimen of the execution, and with respect to the plan, it is such as we do not pretend to analyse. If the reader's curiosity is not satisfied, we must refer him to the book itself, which a certain bookseller has been heard to affirm with an oath, is as full of humour as a fat Mil-thaelmas goose is full of gravy.

ART. X. *Memoirs of the Life and Adventures of Tsonnonthouan, a King of the Indian Nation called Roundheads. Extracted from Original Papers and Archives. In two Volumes 12mo. Pr. 6s. bound. Knox.*

IT is not without reason this author, in relating the conversation he had with his bookseller, observes that a taking title is more than half the battle. Whether the novelty of the name *Tsonnonthouan* will make a favourable impression on the public, we cannot foresee; and yet this name is not the produce of our author's invention. *Tsonnonthouan* is the appellation given by the French to one of the cantons, or tribes, of the Iroquois, or five Nations; and *Onontbio*, the supposed name of the father of this Indian adventurer, is the translation of Great Mount, or Mont-magny, the name of the first French governor of Canada, who was such a favourite among the Indians, that they have distinguished all his successors *κατ'εξοχην*, by the same denomination. The first thing that strikes us, on a perusal of this performance, is its originality. It is not, like those flimsy productions which appear every day, under the name of adventures, memoirs, or romances, a sorry imitation of some successful pattern, supported by borrowed features, and pilfered scenes. The design is altogether *sui generis*, suitable to the wildness of the scene, which is laid among the woods and lakes of America; and the execution of it has an air of extravagance, which seems extremely well adapted to the devious nature of the plan. The style seems to be formed on the grave solemn manner of Cervantes, though the author has animated it with the keen satirical strictures which distinguish the works of Swift; nor is it free from those Saletés, or filthy circumstances, in which the Dean but too much indulged his imagination. There are also impurities which may be deemed so many outrages against decency and decorum; but the most exceptionable part of the whole, is the ridicule which is every where employed against the modes and rites of religious worship: for, although the scope of the work is a satire upon human nature in general, the author seems to aim the shafts of his irony, with peculiar pique, at the mysteries of our holy faith; and so far we hold his book as profane and dangerous.

After having perused the preface, containing a humorous account of what passed between the editor and his bookseller, on the subject of title-pages, we begin the history of *Tsonnonthouan*, the round-headed Indian, and meet with a ludicrous method proposed to determine the exact time of his nativity, by an inverse operation of judicial astrology; and this is followed by some curious conjectures on the effects which the spherical form of

of this adventurer's skull, had upon his temper and genius ; and here it will not be amiss to make the reader acquainted with the character of Tsonnonthouan, as it is thus described by the author.

‘ There never was a man of a more wonderful, and even eccentric genius, than Tsonnonthouan ; and there never was a man who run through a series of more surprising and unparalleled adventures. He had the greatest facility imaginable in attaining different languages, and in comprehending all the various systems of philosophy and religion ; he had a never-failing memory with respect to facts and transactions ; what he had himself heard, done or said, nothing of this kind he ever forgot ; but with respect to every thing else, his mind seemed to be a mere *tabula rasa*, or sheet of white paper. With all the fury, heat and enthusiasm of a bigot, he would this moment enter into any religious, moral, philosophical, or political, system whatever ; and the next moment, on finding the least flaw in the system itself, on taking the least disgust at the practices of any of its professors, or through a whim, or capricious humour of his own, he would at once not only desert it, but forget the principles he firmly and seriously believed before, and either revert to his primitive Indian notions, and barbarous prejudices ; or else embrace the first system that came in his way, even tho' it were contrary and diametrically opposite to the former. But he had moreover one other strange peculiarity about him ; the more improbable or incredible any fact appeared to be, the greater number of absurdities and inconsistencies there were in any system, to that fact and that system he yielded, on that account, the firmer and readier belief ; imagining, as I apprehend, that all the merit of believing consisted in believing what was absurd and impossible. Such was the temper and character of the man ; and this disposition hurried him into a variety of adventures and conversions, which are the subject of the following history. In short, religion seemed to be the great ruling principle of his life, and the grand moving spring of all his actions ; and though, on account of his extreme mutability and inconstancy, with respect to the different sects or modes of religion, he might be said to be one of those people who have their religion to chuse ; yet I scarce ever knew him at any time of his life without a religion of one kind or other. On which account I frequently used to rally him, telling him that he was, in one sense, like a knight errant, seeing that he could no more subsist without a religion, than the knight could without a mistress ; and that he was, in another sense, like a rake or a town-spark, being as inconstant in his religions, as our modern fine gentleman usually is in his amours and mistresses. Tson-

nonthouan, who is really a sweet-tempered man, and agreeable to the temper of his countrymen, never was offended at any thing, provided he thought, or was told it was said in jest, always took my raillery in good part, and was wont to rally me in his turn, for my constant and uniform adherence to the church of England, as by law established, telling me he wondered I was not tired with always believing one and the same thing. Indeed this was what could by no means be objected to himself, for he never continued long in the worship either of any one *manitou*, or in the practice of any one religion. Whilst he lived among his countrymen, the Round-headed Indians, he frequently changed his *manitous* or gods, successively worshipping a bear's paw, a brandy bottle, a bull's pizzle, a beaver's tail, a buffaloe's hide, and a red rag. After his conversion to Christianity, he ran through, in the course of a few years, all the different sects of Christians inhabiting that immense continent. He was first a Papist, then a Presbyterian, next a Cacatorian, then a Merry-dancer, next a Jew, then a Mutilator, after that a Methodist, and lastly, a Quaker. In the sequel, he became a sort of Bramin, or Pythagorean, abstaining from all animal food, especially mity cheese; which conversion, as all Indians are much addicted, and pay very great regard to dreams, was occasioned by a very extraordinary dream. Afterwards he became a Sartorian; but in his endeavouring to convert others to Sartorianity, he was himself converted to open atheism; for Tsonnonthouan had this peculiarity about him, that he was much oftener converted to the religion of others, than ever he himself converted other persons to his own religion. He did not, however, continue long in the open profession of Atheism.

His sarcasms upon the Mosaical system of astronomy are rather arch than commendable: but his reasoning upon the spherical head of his Indian, is a diverting burlesque upon the modern improvements in philosophy.

In the third chapter we are entertained with the description of a single combat between Tsonnonthouan and a bear, on which occasion Diggory Bunce, an Englishman, and professed friend to the Indian, acts the part of a second to both combatants, according to the laudable custom of the London mobility.—We are sorry we have not room to insert the detail of this battle, which is very humorous, and implies a severe satire upon the bears of this metropolis, who are often seen engaged in the streets; as well as upon the honourable society of gamblers, who offer betts upon all incidents, whether tragical or comical, whether grave or ludicrous. Diggory Bunce was so deeply infected with this spirit of play, that, tho' alone, and busy acting in the capacity of second to both these animals, he could not help exclaiming,

claiming, "Who backs the Indian?—A thousand pounds on the bear—five to one—ten to one—Bravo bear!—a hundred guineas to a turnep on Bruen; &c." The subsequent conversation between Diggory and his Indian friend, touching the Christian religion, and the dignity of human nature, is extremely laughable: it produces a dispute; and the dispute terminates, as usual, in fifty-cuffs.

The fourth chapter is a mess of poignant satire on divines and physicians, sauced with obscenity; the whole equally humorous and impure. Nor is the next chapter inferior to it in any of these ingredients. In the former, Tsonnonthouan is married to Sasteratsi, and in this we find a strange account of the consummation, with a dissertation on the signs of virginity, which a delicate reader will not peruse without disgust. Nevertheless, there are in both many shrewd observations, and sly hints of censure upon religious persecution, the presumption of art, and the folly and madness of even the most respected institutions.

In the sequel Tsonnonthouan becomes a fanatic, and, by means of his new manitou, or god, which was a buffalo's hide, attempts to fly through the air. The intelligent reader will, at one glance, perceive that this circumstance is an arrow indirectly levelled at some of the miracles recorded in the New Testament; a subject too sacred for ridicule: nay, the author has even carried his disrespect for the scripture so far, as to put one of its most revered expressions in the mouth of his Indian, when speaking of a buffalo's hide, which he had chosen for his divinity. Here is also a profane kind of travesty of our forms of prayer, addressed to the hide; and a most impious allusion to the death and ascension of our blessed S—r; for which the author deserves chastisement. It must be allowed, however, that the account of Tsonnonthouan's vision of the country of souls, is well imagined, ludicrous, and entertaining. In this particular he seems to have had an eye to the vision of Don Quixote, in the cave of Montesinos, as well as to the reverie of Sancho Pança, which he explained to the duchess, after his adventure of the wooden-horse.

In the eighth chapter, our author again discovers the spirit of infidelity, in his observations on miracles, and the ironical compliments he pays to the orthodox divines, who undertook to refute Dr. Middleton's attack on the power of working miracles after the times of the apostles, particularly the learned bishop of Gloucester, who, in his celebrated *Julian*, has proved, that when the apostate attempted to rebuild the temple of Jerusalem, on purpose to falsify an express prophecy, his works and workmen were destroyed by fiery eruptions from the bowels of

the earth. He has likewise directed the battery of his wit against the noble author who has so satisfactorily ascertained the miraculous conversion of St. Paul. But these great and shining lights of Christianity will continue to cheer and guide the bewildered traveller, when Tsonnonthouan is overwhelmed in the gulph of oblivion.

Religion and medicine are the two butts on which this author principally exercises the arrows of his satire. The second volume begins with an account of his Indian adventurer's breaking his leg, in a second attempt to fly, and of his chusing a red rag for his manitou. The editor, who professes himself a surgeon, is called to reduce the fracture, which is accordingly reduced; but, notwithstanding all his prescriptions, he finds it impossible to compleat the cure, until he complies with his patient's eager desire of brandy, which being taken in large quantities, promotes a good digestion in the wound, and the cure is effected. The dialogue that passes between the doctor and his patient, when the former demands payment for his attendance, is diverting enough.

At last, seeing a day fixed for his departure, that I might not be wanting to myself, I made in plain terms a demand on him for payment for the cure of his fractured limb. He stared, appeared surprised, and desired me to explain myself. I told him, that, having broken his leg, and a great inflammation having come on, he must thereby have remained a cripple all his lifetime, if not, which is most probable, died a miserable death, unless the latter had been resolved by the fomentations of antiseptic herbs, and the former united by means of the eighteen-tailed bandage, which I applied. "Quack, replied Tsonnonthouan, seeming somewhat angry, of your eighteen-tailed bandage I know nothing; it may be your manitou, it is not mine. I did not pray to your eighteen-tailed bandage to send my brother Indians to my relief, when lying helpless in a desert place, neither did I pray to it for my cure, nor for its assistance in my hunting, wherein I have been lately so eminently successful; no, I supplicated my own manitou, the red rag, and to his favour and tender mercy I am indebted for all those benefits: I owe nothing to your manitou, and I will not give you so much as a beaver's tail while thus you derogate from the honour of mine."

Such a speech I did not expect, and I knew not what answer to make; but finding that he mistook the eighteen-tailed bandage for the god that I worshipped, I could not help telling him, perhaps in the simplicity of my heart, that the God I worshipped, or, if he would have it so, my Manitou, was the sole omnipotent and invisible Being, who created, and still governs,
the

the universe, through whom all things exist, through whom I myself moved, breathed, and had my being; through whom he and all other creatures did the same; and to whom, and not to his red rag, he, in particular, was indebted for his happy recovery from the late unfortunate accident that had befallen him. This, instead of mending matters, rendered them much worse. Tsonnonthouan coldly made answer: That now, by my own confession, he owed me nothing, and, therefore, would give me nothing; but that, if he owed any thing to the invisible Manitou, he would pay him as soon as he could see him.

Even this dialogue contains a poison which may have a bad effect upon weak minds: and the next chapter is a concealed libel on the Christian religion. There, in a letter he pretends to have received from Tsonnonthouan, giving an account of the state of religion among the Indians, he endeavours to throw a ridicule upon the miracles and apostles of the gospel, under the name of leger-de main tricks, supposed to be performed by the jugglers or priests of the Indian worship. He proceeds indeed, in an ironical strain, to demonstrate the necessity of revelation, and miracles to support that revelation; to affirm that the infidels among Christians were all men of profligate principles, utterly devoid of sense, taste, and literature; that our clergy were men of profound learning, regular and holy in their lives and conversation; to recommend the divine legation of Moses, the alliance between church and state, and the tract intituled Julian; the pious writings of Bacon, Boyle, Newton, Locke, Grotius, Addison, West, Lyttleton, and Dr. Hill. He observes, that the Right Reverend Bishop of Gloucester challenges the infidels to fair combat, and ridicules their pretended fears of punishment: but, he observes at the same time, that he, in the sequel, found Tsonnonthouan beating hemp in Bridewell, after having been pelted in the pillory, for broaching and publishing doctrines repugnant to the Christian faith. In the eleventh chapter, our author lays about him, at a furious rate, against Tristram Shandy, the religion, laws, and government, of this country; and all this on pretence of explaining the idioms of the Indian language.

Again, with respect to government, as managed on our side of the water, they have, according to their universal idiom, one particular term which cannot be rendered into our language with any justice or propriety, otherwise than as follows; a successful conspiracy or combination of a few at their will and pleasure, to lord over, enslave, oppress, and destroy the many. In consequence of this, our ministers and great officers of state, are called licenced plunderers or public robbers; boards and offices, dens or nests of thieves, and all who sit therein, from the

first commissioner to the youngest extra clerk, go by one general name of common cheats, pilferers, and pickpockets. Our kings, however, with our peers and senators, they call head-warriors and elders; which mistake, I think, very excusable, and for which we have no reason to find fault with them, seeing that with respect to their affairs we fall into a similar error, by calling their head warriors and elders their kings and noblemen, in order, as we say, to accommodate our language to their manners. But Tsonnonthouan was very much puzzled when he came to discover that our elders and head-warriors, as he called them, were hereditary, destined and even obliged to be so before they came into the world. He could not reconcile a practice, as he thought, so preposterous and pregnant with so many mischiefs to that good sense, or, in his phrase, cunning, observable in all our other actions. This consideration had so much weight with him, that having heard there was a certain breed of animals amongst us, which excelled all others of the same species in the qualities peculiar to themselves, and for which they were most valuable, such as game-cocks, bull-dogs, and race-horses, he concluded, that we had likewise a certain breed of men amongst us, to whom superior courage, bravery, conduct and resolution, superior knowledge, penetration, foresight, and judgement in affairs, as also justice, temperance, fortitude, and every other virtue, were natural and inherent, and that they necessarily excelled all other men in those qualities, as much as game-cocks do dunghill-cocks in courage, as bull-dogs do spaniels in fierceness, or racers, cart-horses in fleetness, and that all that was requisite in their training and education, was only to preserve the breed pure and unmixed. He was the more confirmed in this imagination, when he heard that our head-warriors and elders had no masters in their youth to instruct and improve them in these qualities, but were at infinite pains in learning, and at great expence in hiring the most eminent professors, to render them expert in the arts of dancing, dressing, and playing at the games of the platter and the straws, by which he understood our diversions of cards and dice.'

What follows is a composition of satire, nastiness, obscenity, and irreligion, under these heads. Account of Cohechoky's illness, and the practice of the different physicians who attended her—The reason of the embassy sent to Tsonnonthouan. On his arrival at the canton of the Stinkards, he finds father Pego, the French Jesuit, harranguing them on religion, who would have converted the whole nation; but Tsonnonthouan prevents it by means of his dog Chichikoué and a dead bear. Cohechoky is a venerable Indian matron, for whose recovery the whole nation of the Stinkards are warmly interested. They send an embassy

ambassy to Tsonnonthouan, desiring him to come and play a game of the platter for her recovery. Some other particulars are prescribed for the same purpose, equally whimsical and indecent, which we shall not pretend to specify : but, in the next chapter, Tsonnonthouan is converted to popery. Our author, for the benefit of his unlearned readers, should have explained the game of the platter, which is described by Charlevoix, as a game of hazard, played with a number of bones differently marked, analogous to dice, and the players lose or win according to the marks that turn up.

Tsonnonthouan, in the progress of his conversion, boggled at some of the mysteries : ‘ But of all the mysteries and doctrines in which Tsonnonthouan was now instructed, none found such favour and acceptance with him, as that of transubstantiation, insomuch that Tribulation T’otherworld, the Presbyterian parson, who converted him to Presbytery, had greater difficulty to make him quit that practice and belief, than all the rest ; and when he did it at last, it was more through complaisance than conviction : for it is the nature of man, if there is one tenet in the articles of their belief more absurd and more ridiculous than another, to regard that with a particular fondness and predilection, to believe it with the greatest obstinacy and firmness, and to be the most violently irritated and enraged against those who express the least doubts and hesitation about it. Accordingly Tsonnonthouan, all the time he continued a Papist, had a particular pleasure in taking the sacrament, or, or he called it, eating a manitou ; and this ceremony was, immediately after his baptism, and at his earnest request, administered to him by his friend the French juggler.’

In the next chapter there are some curious conferences between father Pego and his convert.

‘ Most reverend juggler, you must remember, when I was endeavouring to prevail upon you to play a game at the platter with me for the recovery of the venerable matron Cohechoky, who is now gone to the country of souls, you told me, that my worshipping such a manitou as a red rag, was a very foolish and absurd thing ; I shall very readily grant you it might have been so. However, I do not think there can be any harm in believing any religious absurdity whatsoever, provided that religious absurdity produces no pernicious consequences to a man’s self, his friends or his country, which I am certain the worship of a rag, or any thing of that nature, never can do. But, if I believed one absurdity of my own before, I now believe a thousand of your’s, which you have taught me. At your persuasion, I believe that three are one, and one is three, that a son is as old as his father, that a v——n bore a child, with many others too tedious

tedious to mention. I do not desire you, most reverend juggler, to believe any absurdity of mine, in which you see I am more complaisant than you are; therefore I do not think you have any reason to find fault with me for believing only one absurdity more than you do. If a wafer may be a manitou, I cannot conceive why a rag or a stick may not be one also. The Europeans, if they please, may yield up to their jugglers the sole power of making and constituting their manitous, perhaps they never had it; but the Indians enjoy that power, and I myself have exercised it oftener than once, and am still determined to exercise it. In short, this piece of wood here hanging about my neck, is my manitou, and shall be my manitou as long as I think proper; I make it so, and I do not see that any body has any thing to do with the matter. As for you, most reverend juggler, you may call it what you please, the type, figure, symbol, or resemblance of the great Manitou, I shall never quarrel with you or any other juggler about names.'

The juggler instructed him in some secrets with respect to morality, which the Jesuits never reveal to any but chosen disciples. 'He informed him, that the end always justifies the means, and that all actions in themselves are indifferent, and none can be bad unless committed with a bad intention. For instance, it is a meritorious action to extirpate heresy, and consequently all the means that conduce to that purpose, be they what they will, murders, assassinations, poisonings, breach of faith, &c. are not only justifiable, but even commendable. Again, it is no bad intention in any man to procure money, in order to be supplied with the necessaries and comforts of life; and, if your friend and neighbour has a purse of money which you cannot get possession of without putting him to death, and if, besides, you cannot procure money any where else, and you should shoot or stab him, not out of hatred or revenge, or any other malevolent passion, but merely for the love of his money, you are not guilty of murder. In the same manner, if your friend or neighbour has a wife, and you lie with her because you like her, or because she is a handsome woman, and not because she is your friend's wife, you are by no means guilty of adultery, or indeed of a bad action, as it is a natural thing to desire to lie with a handsome woman.'

Tsonnonthouan's friendship for the missionary went so far that he acted for him in the capacity of a pandar, in an amour he had with an Indian's wife; in the course of which amour, Pego was detected by the husband, who drubbed him with such severity, that he grew weary of life, and became ambitious of the crown of martyrdom. He communicated his sentiments on this subject to Tsonnonthouan, who 'was sorry to see him so

much

much out of humour, and could think of no other expedient to appease him, but by telling him that little time was yet lost; that if he had so longing a desire to be burnt, it should be soon complied with; that the square and every thing else should be got ready next morning, when he himself would assist at the ceremony, and either dispatch him as soon, or torment him as long, as he thought proper. "Ay, said the Jesuit, somewhat mollified by Tsonnonthouan's complaisance, the longer and more cruelly a martyr is tormented, so much the more glorious is the martyrdom, the greater joy he receives in heaven, and the sooner he is inrolled a saint; but the laws and customs of martyrdom are not well established in our church; some saints have offered themselves voluntarily, and some have been even known to fly from martyrdom; but I never heard of any who used indirect means, or underhand employed a friend, and Brother-christian, to procure them that heavenly crown; it is sufficient if they are, at all times, ready to undergo it for the glory of God and the good of his church, and if they bear their torments with joy, and without flinching; besides, I am afraid this method would be of bad example, and I am not sure whether, in this case, the end would justify the means. However, you will give me time to think of it, and I shall give you an answer next morning." Tsonnonthouan complied, and having said or sung their evening prayers as usual, they both fell asleep at last.

'No sooner was the Jesuit stirring, than Tsonnonthouan asked him whether he had come to a resolution, and if he should go to the Stinkards, and desire them to build a square, and provide wood for the burning? "Do so, Tsonnonthouan, replied the holy father; but then you must bear me company, otherwise I cannot in conscience consent to have this glorious crown of martyrdom conferred upon me. I should, indeed, be altogether unworthy of it, if I procured it by your private mediation; but you suffering along with me, will take away all objections against indirect and underhand practices; besides, it will add greatly to my glory, that so illustrious a convert as you became also my fellow martyr; and, moreover, when we shall be fainting and expiring under our lingering torments, a mutual emulation will support us, and we shall be enabled, by example, and reciprocally encouraging one another, as we see occasion, to go thro' them with a primitive Christian fortitude; for you must take this along with you, if we should once repent or wish it over, the martyrdom will be good for nothing, and we shall reap neither glory nor benefit by it." "Most reverend juggler, replied Tsonnonthouan, you have taught me innumerable absurdities in your religion, to all which I have very readily yielded belief;

belief; but such a one as this I never heard of before, that I should procure myself to be burnt at the square when I am not prisoner of war, but am amongst a friendly nation; indeed, were I prisoner among the Cherokees, enemies to the Round-heads, and were not adopted by any of their wives or mothers, to be sure I must be brought to the square, when I am confident I should go through all the torments of burning with as much resolution as any of your jugglers were ever known to do. But here there is no occasion for it; besides, were I never so willing, the Stinkards would not give their consent; they would on no account burn a Roundhead, their friend and ally, one who has taken so much pains for the relief of their old matron Cohechoky; whereas you are a Frenchman, have endeavoured to put them out of conceit with their own juggling tales, and make them believe your's, and have, besides, lain with the wives of their principal juggler and quack; they have been twice with great difficulty prevented from burning you already, and for a word speaking you may be burnt still, when, and in what manner you please: As I said before, I shall assist you, but will not, and indeed cannot, bear you company." Though our Indian could not be persuaded to join the missionary in his martyrdom, he, at his instigation, takes up the hatchet, and sets on foot a holy crusade against the English. Being deserted by his warriors, he proceeds in the expedition by himself. He is surpris'd, taken prisoner, and carried to the house of Tribulation T'otherworld, a Presbyterian parson, by whom he was afterwards converted to that persuasion.

Thus ends the second volume; but the design is far from being compleated, and the author promises us the sequel, provided this specimen meets with a favourable reception from the public. We can hardly wish him success, considering the dangerous tendency of the work; yet we must own, he writes like a philosopher and scholar, with spirit and humour, and has struck out a path of his own, which may lead him to many sources of entertainment, which are hitherto untouched. If it was not for a thinness of incident, a few oversights in the language, which is generally pure and animated, and the grossness of some of the scenes described, which even the examples of Rabelais and Swift will not justify; we should not hesitate in pronouncing the *Memoirs of Tsonnonthouan*, one of the best executed modern romances which we have seen.

Monthly

Monthly CATALOGUE.

Art. 11. *The Temple of Gnidus.* A Poem from the French Prose of M. Secondat, Baron de Montesquieu. 4to. Pr. 1s. 6d. Hooper.

IN the advertisement prefixed to this poem, we understand, that Dr. Michael Clancy, M. D. had versified in Latin, Montesquieu's Temple of Gnidus; and our author has blank-versed the doctor's performance into English. "Charity, says the apostle, covers a multitude of sins;" and we may say, that a great name recommends much trifling. Had a middling writer, who is paid by the number of lines or paragraphs he sends to a magazine, been the author of the original Temple of Gnidus, and his dinner had depended upon his publication, we question much whether he must not have feasted on the beauties of his temple, if he had to deal with an editor of any taste. We must, however, so far do justice to the English versifier, as to say that he possesses a warmth, and even a delicacy, of expression, well fitted to his subject. Of the former, we shall, for the sake of our fair readers of certain over-squeamish constitutions, give no quotation; but we recommend to their perusal the following lines, which we think are not amiss.

'Rolling his course meandering, Cepheus flows
Through the gay meads: and if the nymphs refuse
The kiss they promis'd, and the pledge of love,
With circling course he forms a thousand stops,
And as they fly presents his winding stream!

'When on his verdant banks the nymphs appear,
He stays his tardy lapse! The sequent streams
Find waves that move not, while the am'rous God
Pleas'd in his placid channel rests supine!
But if a nymph unrob'd her beauties plunge
In his clear stream, with force and love renew'd
To her embrace he swells, and surging rolls,
And wasts her bathing in his rapt'rous tide;
The lovely form he courses as she laves
On his proud current born! The nymphs are struck
With fear, the ravish'd prize on all his waves
He bears uplifted; through the pleasant flood
Tost he detains her, and then gliding flow,
Long in his bosom wrapt returns the maid
Safe to the shore she seeks, and thus restor'd
The joyful nymph her happy sisters cheers!

As to the descriptive part of this poem, though its execution is more than tolerable, yet it cannot be relished by those who can taste the manly descriptions of the like subjects in Milton, Thompson, and other great English poets. The reader, perhaps, needs not to be informed, that the Temple of Gnidus was sacred to Venus, and admits of being decorated by all the luxury of imagination.

Art. 12. *The Alps. A Poem. By George Keate, Esq. 4to. Pr. 1s. 6d. Dodsley.*

This performance is likewise descriptive, and sets out with an address to Fancy, which is far from being unpoetical; and the goddess seats the author, to use his own words, "in the wild scene of nature's true sublime;" which he describes with great variety of imagination; but he sometimes is a little unfortunate both in his expression and versification. Speaking of barren bleak mountains, he says that they uprear their heads,

————— 'as in contempt
Of vegetative laws. *Nor yet are they*
Unfruitful.——

A few lines after he tells as of

————— 'many a shrub
Of sov'reign use, and *medicinal herb.*'

After a very noble description of the rivers pouring from the Alps, he dashes the Rhone with the prosaical, and, indeed, improper, expression of

————— '*the empire now it skirts.*'——

In a fine description of the Alpine springs, he mentions,

————— '*The Adda much distain'd,*'——

An epithet as cold as its waters, and scarcely conveying any idea.

We should not have mentioned those little improprieties, which are rather oversights than blemishes, were it not for the very high opinion we have of our author's descriptive powers, and to remind him of them in another edition of his poem, which its merits will certainly call for. Mr. Keate paints from nature and experience, and his subject is such, that his descriptions cannot be overcharged, nor his touches too bold. The following passage justifies our opinion.

'Lo! where yon summits court our steps, how wild
The rocky path! now their rude points reflect
The darting sunbeam, and anon are lost

In clouds of passing vapours !—Their ascent
 Must not affright ; nature like some coy fair
 Spreads not her charms at once, but hides them half
 From timid gazers.—On thy brow SALEVE *
 (Thy well-known brow that hath so often woo'd
 My pensive mind) I catch with greedy eye
 Th' enchanting landscape, beyond fiction fair ;
 Where towns and castles lie dispers'd, and woods,
 And ruddy vineyards, where its proudest boast
 Geneva's turrets rise, and yon blue lake
 A far stretch'd mirrour spreads : its bosom shews
 Th'inverted prospect circled in with hills
 And cliffs, a theatre immense !—

A Claude Lorrain, a Pouffin, or a Salvator Rosa, would find improvement from his description of an Alpine moon-light, concluding with the following lines.

————— ' while the shades from rock to rock
 Irregularly thrown, with solemn gloom
 Diversify the whole.'—

If there is not genius in this touch, we must be of opinion there is somewhat very like it, somewhat beyond mere poetry.

Having done justice to Mr. Keate as a descriptive writer, we must recommend the following passage as a specimen of his being a moral one. Speaking of the excessive height of the Alps, he concludes,

— — — — — ' So looks the world
 To him whose philosophic mind hath curb'd
 Its visionary hopes ; as he ascends
 The rock of virtue, all life's envy'd toys,
 Lov'd and ador'd before, shrink from the sight ;
 Pausing, he wonders they could charm so long,
 Then to the senseless pageant bids farewell !

Upon the whole we must observe, that Mr. Keate, by his familiarity with his subject, has so many great advantages over other descriptive poets, that we can scarcely defend the propriety of his invoking Fancy as his muse.

* A high mountain about four or five miles distant from Geneva, rising perpendicularly above the Arve, and commanding a delightful view of the lake, and the different countries that lie round it.

Art. 13. *Genius and Valour : A Scotch Pastoral.* 4to. Pr. 1s. 6d.
Becket and De Hondt.

Nec tam aversus Equos Tyriâ Sol jungit ab Urbe. VIRG.

Whether this poem is really the production of an Englishman desirous of discountenancing the prejudice of the times, and of testifying his respect for the character of the earl of B—e, to whom it is inscribed ; or the composition of a Scottish bard, who has thought it convenient to disguise his country, we shall not pretend to determine. This, however, must be owned, that the performance abounds with poetical lines, liberal sentiments, and truly pastoral description. The opening of the scene is beautifully picturesque ; and the following apostrophe equally spirited and seasonable.

‘ Yet still some pleasing monuments remain,
Some marks of genius in each later reign.
In nervous strains Dunbar’s bold music flows,
And Time yet spares the Thistle and the Rose *.

‘ O, while his course the hoary warrior steers
Thro’ the long range of life-dissolving years,
Thro’ all the evils of each changeful age,
Hate, envy, faction, jealousy, and rage,
Ne’er may his scythe these sacred plants divide,
These plants by heaven in native union tied !
Still may the flower its social sweets disclose,
The hardy thistle still defend the rose !’

We should imagine the author an Englishman from his representing commerce for the first time appearing in Scotland immediately after the union. The Scots carried on a considerable trade for near two hundred years before the union. In the reign of James III. they had a navy, which was able to cope with that of England, and, under the auspices of Sir James Wood, actually obtained a compleat naval victory over Sir Stephen Bull, the English admiral. In the reign of king William the third, commerce flourished more in Scotland than it did during any period of the succeeding reign that was posterior to the union, and maintained a respectable squadron of ships of the line, as well as a considerable standing army ; and we will almost venture to say, that the present state of trade in that country, is not a greater improvement than might have been ex-

* A poem so called, written in honour of Margaret daughter of Henry VII. on her marriage to James IV. king of Scots: By Mr. William Dunbar.’

pected, from the natural progress of commerce in the same time, had the union never taken place; at least, other nations, who had not the benefit of any such union, have, by their own industry and natural advantages, made greater advances in trade in the same space of time: witness the French, the Danes, and the Russians. Moreover, our author seems to be but little acquainted with the history of Scotland, or with its present state of genius and literature, otherwise he would not have confined his praise of Scotch valour to William Wallace, and John duke of Argyle; and his wreaths of bays to Dunbar, Thompson, and Ogilvie. Not but that all these names are worthy of the incense he has so elegantly bestowed upon them.

Art. 14. *A Visit to the Ideal World.* By Honest Ranger. 4to. Pr. 1s. 6d. Flexney.

We never feel our task as reviewers so disagreeable, as when criticism is obliged to fall foul of humanity. See the Preface.

Art. 15. *The Blessings of P****, and a Scotch Excise; or the Humbug Resignation.* A Farce in two Acts, as it was lately performed at the New Theatre in S—A—y Street, by his M——— Company of Comedians. 8vo. Pr. 1s. Abraham.

Of all stupid insults ever offered to majesty, royalty, or nobility, this, perhaps, is the most infamous. In any country but England, the publishers and authors of such a wretched and malevolent performance, would have been denied even the privilege of law, and treated as we do mad dogs, when the foam and symptoms of the hydrophobia are upon them.

Art. 16. *Two new Comic Satiric Dialogues that lately passed in the Tower.* The First, between John Wilkes, Esq. Member of Parliament for Aylesbury, and two of his Majesty's Lions. The Second, between that Gentleman and the Shade of the late Sir William W*****m. In which are introduced several modern Political Characters and entertaining Anecdotes, with Explanatory Notes to the Whole. To which is added, A Genuine Account of the whole Proceedings against John Wilkes, Esq. from his Commitment to the Tower, to his Discharge in the Common Pleas. With all the Speeches, Letters, &c. &c. &c. 8vo. Pr. 6d. Pridden.

This poor attempt at humour and satire consists only of two rhiming leaves, filled with dull personal invectives, and serve as a prologue to a faithful collection of Mr. Wilkes's papers, letters, speeches, &c.

Art. 17. *Ode on the Return of Peace. Also the Speech of Europa.*
4to. Pr. 6d. Becket and De Hondt.

Those two copies of verses (we cannot call them poems) have a very peculiar merit, for we cannot pronounce them to be either good, bad, or indifferent.

Art. 18. *A Discourse upon the Being of God: Against Atheists. In two Sermons, preached in the Church of St. James Westminster, March the 7th and April the 4th, 1763, at the Lecture founded by the Honourable Robert Boyle, Esq. By Ralph Heathcote, D. D.* 4to. Pr. 1s. Payne.

Last Whitsunday we read over this discourse as an exercise of devotion; but are sorry to own to the public that, had we not been extremely well grounded in our principles against Atheism, we were in danger of its having had a contrary effect. The reverend author, after endeavouring to demolish the arguments of Des Cartes, Clarke, Hobbes, and other writers, in favour of a Divine Almighty Existence, put us in hopes that he would rebuild all he took down, in a more regular as well as solid manner. Happily for the faith of his reader, all he has been able, to do in the work of demolition, has had no more effect than a pick-ax, in the hands of a boy of ten years of age, would have upon the bastions of Gibraltar, for all he proposes in its stead has been repeated a thousand and a thousand times, and terminates in the following quotation from Hobbes.

‘There is,’ says he, ‘a God: for the effects we acknowledge naturally, do include a power of their producing, before they were produced; and that power presupposeth something existent, that hath such power; and the thing so existing with power to produce, if it were not eternal, must needs have been produced by somewhat before it, and that again by something else before that, till we come to an eternal (that is to say, the first) power of all powers, and first cause of all causes: and this it is, which all men conceive by the name of God.’

With all due deference to our superiors, we must be of opinion that nothing contributes so much to the cause of infidelity as the weakness of the advocates against it: and it were better that Mr. Boyle’s lectures were entirely suppressed, than that they were delivered by men whose talents are inadequate to the noble purposes of their institution.

Art. 19. *An Address to the Citizens of London. By a Lover of Liberty.* 8vo. Pr. 6d. Wilkie.

This Lover of Liberty is a very frothy, impertinent, unmeaning declaimer, dashing his flummery about full in the faces of

both political parties, that are now the subject of public conversation.

Art. 20. *Remarks on Mr. Tremlett's Letter to Archdeacon Sleech.*
By John Andrew, M. D. 8vo.

This is a recrimination, in which Dr. Andrew undertakes to refute the assertions of Mr. Tremlett, which were unfavourable to the doctor's character. We cannot pretend to enter into the nature and merits of this refutation, which we must therefore refer to the private judgement of the unprejudiced reader.

Art. 21. *A Charge delivered to the Grand Jury, at the General Quarter Session of the Peace; held at Guildhall, Westminster; on Wednesday, April 6th, 1763. By Sir John Fielding, Knt. Chairman of the said Session. Published at the unanimous Request of the Magistrates then present, and the Grand Jury.* 4to. Pr. 1s. Marsh.

As we are determined to maintain our independency, as critics, not only upon ministers of state and judges, but even upon Westminster justices, we must declare our opinion, that his worship the knighted author of this charge is not quite so great an orator as Cicero, and cannot shine in our page so bright as he does in the daily papers, as a magistrate. We cannot, however, help admiring his sagacity as a justice of the peace in publishing to all the world, from the bench, his majesty's royal virtues, particularly in making his judges independent, increasing their salaries, and establishing them in their office for life, a most seasonable intimation of what the government ought to do for the present learned upright bench of W——r j——s.

Art. 22. *A Genuine Narrative of the Life and Actions of John Rice, the Broker. Interspersed with some curious Anecdotes. Particularly of the Lord Mayor and Bishop of Cambray.* 8vo. Pr. 1s. Henderson.

A stupid compilation of what has been already published in the common news papers.

Art. 23. *An authentic Account of the Proceedings against John Wilkes, Esq. Member of Parliament for Aylesbury, and late Colonel of the Buckinghamshire Militia; containing all the Papers relative to this interesting Affair, from that Gentleman's being taken into Custody by his Majesty's Messengers, to his Discharge at the Court of Common Pleas; with an Abstract of that precious Jewel of an Englishman the Habeas Corpus Act. Addressed to all Lovers of Liberty.* 8vo. Pr. 1s. Williams.

Its companion.

Art. 24. *A Concise Account of the Rise, Progress, and Present State of the Society for the Encouragement of Arts, Manufactures, and Commerce, instituted at London, Anno. MDCCLIV. Compiled from the Original Papers of the first Promoters of the Plan; and from other authentic Records. By a Member of the said Society.* 8vo. Pr. 1s. Hooper.

Poor Mr. Shipley! he was in danger of faring, as Columbus did by Americus, in having his name forgot as the first discoverer of this new world of arts, manufactures, and commerce. He, or his friends, however, have taken care to ascertain his right to that honour, by putting that truly noble society in mind, that had it not been for him they had been—NOTHING.

— et sibi consul

Ne placeat, curru servus portatur eodem.

“ A slave in the same chariot seen to ride,
To mortify the mighty madmens’ pride.”

Art. 25. *The Schemer, or Universal Satirist. By that great Philosopher. Helter Van Skelter. Illustrated with Notes Critical and Explanatory, by some of the first Personages of Europe.* 12mo. Pr. 3s. Wilkie.

Most, if not all, the papers of this performance, we apprehend, have been already offered to the public in detached letters, which, at a time of so many performances in that way, is a method that can bring an author very little reputation or profit. Not only magazines and journals, but evening posts, chronicles, and news papers of every kind, daily, we almost may say, hourly, teem with them. A man who has the least private business to transact, has scarcely leisure to peruse them in the daily papers, when the evening ones, fraught with the like productions, are thrust into his hands. He is sometimes pleased when he reads them; but his amusement vanishes by fresh repeated matter in the same stile and manner, till all recollection is buried in the course that a perpetual round of such reading introduces.

We cannot help owning that the above reflection often recurred to us in the detached publications of the papers before us; because they have merits far superior to the common essays: and it would be injustice to the author to conceal the account he gives us, in a kind of preface to the public, both of the motives and the manner of his performance.

‘The design,’ says he, ‘indeed, of this paper has been to promote whatever is laudable and praise-worthy, and to disparage vice and folly, which, as we were unable to execute as essayists,

we

we endeavoured to perform as schemers and projectors, though we are not insensible of the unfortunate end, which is the general reward of such public-spirited performers; but in general we are sensible, there is no better method of recommending the Schemer to the public, than by declaring the true motives, which induced the author to undertake a work so very uncommon.

'The celebrated, though trifling, letter of Maupertuis to the king of Prussia, justly raised the indignation of every true friend to arts and sciences who perused it. It was to ridicule his motly performance, that a letter to Jacob Henriques from a Dutch philosopher, on the possibility of impossibilities, was inserted in the London Chronicle, the plan of which letter was in imitation of Maupertuis. Many ridiculous projects were planned for the purpose, each having some relation to those offered by the German philosopher, but these arose so very fast, that the author found it necessary to enlarge his plan, and therefore endeavoured to drop the title of A letter (as in that case a greater connection was requisite) and substitute that of a periodical paper, called, The Schemer; this he has pursued in the Chronicle for two years, and has had the happiness of finding his performance did not want admirers: from this fatal observation, the avenues of his heart became dilated, and it was an easy matter for his friends to persuade him, that a separate publication of the Schemer, in one volume, would probably be no disagreeable entertainment for the public.'

We own ourselves heartily of this opinion; and excepting a few exaggerations, which introduces obscurity, we are of opinion, that few performances of the kind for eight or ten years past, have exceeded, or even equalled the letters of the Schemer, in the various requisites of wit, humour, and stile; with an adequate knowledge of the world; an indispensable qualification to every ethic, satirical, or political, writer, who is not literally a Schemer.

Art. 26. *An Essay on the internal Use of Thorn-apple, Henbane, and Monkshood; which are shewn to be safe and efficacious Remedies in the Cure of many obstinate Diseases.* By Anthony Störck, M. D. Aulic Counsellor, and chief Physician to her most sacred Majesty the Empress Queen; and Physician to the Pazmarian Hospital of Vienna. Translated from the Original Latin, printed at Vienna, 1762. 8vo. Pr. 1s. Becket and De Hondt.

This is the same learned German who introduced the internal use of cicuta, or hemlock, into medicine, and he seems resolved, indeed, to enrich the materia medica with every vegeta-

ble which has hitherto been stigmatized as deleterious or poisonous. We should not be surprized to see him ransack the mineral world, and hold forth in praise of cobalt, or arsenic, which was supposed by Clutton the chemist to be the original basis of Ward's pill.

Notwithstanding the histories that were published by Dr. Storck, to illustrate the medicinal use of the cicuta, and even the attestation of baron Van Swieten himself, we are very certain, from repeated trials both in hospitals and private practice, within the bills of mortality, that it never has succeeded in any cases similar to those for which the German discoverer had prescribed it with such wonderful success. We may therefore fairly conclude, that either these German cases have not been faithfully reported, or that the vegetable has different qualities in Germany and in England. Dr. Storck's reason for supposing the *Stramonium*, or Thorn-apple, might be a specific in madness, is singular and curious enough. 'It,' says he, 'the stramonium, or thorn-apple, by disordering the mind, causes madness in sound persons; may we not try, whether, by disturbing and changing the ideas and common sensory, it might not bring the insane, and persons bereft of their reason, to sanity or soundness of mind; and, by a contrary motion, remove convulsions in the convulsed?' This deduction is not more remarkable than the consequence. The doctor makes the experiment upon himself; in order to try *whether it might not bring a person bereft of reason to sanity and soundness*. But, as it produced no effect upon him, he administered it to others. He shreds and pounds the plant, expresses the juice, and evaporates it over a fire, to the consistence of an extract. He began with administering half a grain of this extract in a pill, and increased the dose occasionally to one grain given three times a day. We have five cases in which it was prescribed for some weeks; but, in our opinion the effects were doubtful; and indeed all the histories are superficially related: for we neither know minutely the state of the patient's body, nor are we informed whether or not this medicine produced any sensible evacuation.

He next proceeds to describe henbane, the extract of which, he gave in convulsions, melancholy, cough, and hæmoptoe, to the amount of nine grains a day, beginning with one grain. This medicine seems to have kept the body open, and the thirteen cases here described, in which it was given, are more circumstantially described, and more satisfactory than the former.

But Dr. Storck's youngest child seems to be his greatest favourite; we mean the *Aconitum*, or *Napellus*, known by the names of Monkshood, Helmet-flower, and Wolf's-bane. Two grains of the extract of this plant he mixed and rubbed with two drachms
of

of white sugar, and took twenty grains several mornings successively, by which experiment he found it was a great promoter of perspiration and sweat. He prescribed it with great success, in obstinate tertian and quartan agues, sciatic, gout, rheumatism, venereal fophi, and schirrous glands, in which last distemper it has performed several cures, even when the hemlock had failed.—We do not at all doubt but Dr. Storck, in the course of his experiments, will find out some other poison, that shall even exceed the wolf's-bane in its medicinal powers. We should not be surprised to see him recommend arsenic in porridge, because, being thrown upon an hot iron, the said arsenic emits a porraceous odour, alias, the smell of leeks.

Art. 27. *Lectures upon the Heart, Lungs, Pericardium, Pleura, Aspera Arteria, Membrana Intersepiens, or Mediastinum. Together with the Diaphragm. Interspersed with a Variety of Practical Remarks.* By H. Mason, Surgeon. 8vo. Pr. 1s. 6d. Newbery.

These lectures are dedicated to Mr. Grindall for a very odd reason, namely, because, over and above his abilities in surgery, the late Messrs. Girle and Nourse gave the said Mr. Grindall a favourable character of these lectures.

There is nothing in the introduction which requires investigation; nor, indeed, do we see any necessity there was for publishing the lectures themselves notwithstanding the Latin title-page, with an ablative absolute at the bottom, which we humbly conceive to be misplaced.

Not but that the lectures are well enough for a superficial demonstration at Surgeon's Hall, though the expression is not always very concise and perspicuous; but, as they contain very little that is either new or interesting, we apprehend, they can be of no great service to the young student, who has more complete treatises in his hand, with an opportunity of studying the practical part of anatomy to the greatest advantage, under the most celebrated masters of the art.—And here we cannot help taking notice of some illiberal omissions in our author, which seem to denote a little invidious pique against the best anatomist of the age.—Speaking of an aneurism in the aorta, he carefully suppresses all mention of that curious case in point, related by doctor Hunter, in the medical observations of London. The same gentleman is treated with the same affected neglect, when he refers us to Haller's treatise *de motu Sanguinis*, for the refutation of the hypothesis which makes the right ventricle of the heart contract itself before the left, without describing the curious experiment made with two trocars upon the heart of a live animal, by Dr. Hunter at his public lectures.

Finally, in writing of the emphysema, he has recourse to the female academy of sciences, for the history of a man wounded in the thorax, whose whole body became emphysematous, and even goes so far back, as to quote Ambrose Parey for another instance, when he might have extracted a very curious example of the same disorder from the second volume of Medical Observations and enquiries, related by Dr. Hunter with his usual accuracy and precision.

Art. 28. *Candida Invitations to serious and unbiassed Reflections, concerning the great and dreadful Increase, Malignancy, and direful Effects of Fevers, and other epidemic Diseases; which yearly destroy great Numbers of all Ranks and Degrees, Age and Sex. With important Inquiries, Remarks, and Observations, on the Causes thereof. To which is added, Reasons and Motives to demonstrate the Necessity of putting an immediate Stop to their growing Progress, and preventing their fatal, deadly, and alarming Effects, not by the Administration of violent, dangerous, or austere Medicines, precarious Operations, and tartaring Applications, but by establishing Methods according to the plain, easy, and uniform laws of Nature, Reason, and Truth. Recommended to the serious and unbiassed Consideration of all who may think the Means for preserving Life and Health, worthy so much Attention, as to divest themselves of Prejudice and Prepossession, in order to make such important and interesting Inquiries.* By R. White, Chemist. 8vo. Pr. 1s. 6d. Fourdrinier.

Scaliger said the greatest evil he could wish to the greatest enemy was, that he might be employed to compile a lexicon. Had he lived in our days, he might have wished him a greater evil still, that he should be obliged to read and review the literary trash which is disgorged upon the public in this metropolis.

If the most insipid harrangue upon the prejudices of mankind, consisting of the most trite and hackneyed observations, repeated in every page of a bulky pamphlet, conveyed in a cold, drawling, circumlocutory stile, made up of long winded sentences, among which there is one of above two hundred lines, disgraced with false grammar, false spelling, and fustian, without spirit, sagacity, scope, or apparent design; may be allowed to excite disgust; the public will certainly excuse our being out of humour with this disciple of Geber, whose cerebrum and cerebellum, we firmly believe, though macerated, digested, and distilled in an alembic, would scarce yield one scruple of genuine spirit of brains.

Art.

Art. 29. *A Dissertation on the King's Evil: With some Account of a Medicine which (though an Alterative, and gives no Uneasiness to the Patient) has cured many of that Disorder, even when most inveterate, and has been found effectual in other Complaints, occasioned by Obstructions, or a vitiated State of the Blood. To which are added, the Cases of many Persons who have been cured, and a Proposal highly meriting the Consideration of the Public.* 8vo. Pr. 6d. Newbery.

The intention of this pamphlet is to procure subscriptions for an hospital for the cure of scrophulous patients, by means of a certain nostrum which is here said to be a specific in the disease called the king's evil. If this scheme should be put in execution, it will only be one monument more erected to the triumph of empiricism.

Art. 30. *Considerations on the present dangerous Crisis.* 8vo. Pr. 1s. Becket and De Hondt.

This is a well-written, plausible performance, extremely well adapted for allaying the present ferment of the public; yet the author seems to soothe the prejudices of the people, in some respects, by making certain concessions in favour of their animosity to the late minister, which, we apprehend, the severity of justice will not warrant. He represents lord Bute as one who made a rapid and imprudent progress to seize the helm of state; but it is now generally known that his seizing the helm of state at all, was owing (not to his own ambition, but) to the earnest and repeated desire of his S—n; that he would not undertake the task until he had received the K—g's promise that he should be permitted to resign as soon as the peace should be established; that when this great purpose was fully answered, and the other business of the nation transacted in p—t, he claimed the benefit of his royal master's promise, and retired like a philosopher from the malice and clamour of faction, from the ingratitude of a public which he had served with unheard of integrity. With respect to the ungracious reserve and supercilious indifference, which are laid to his charge, we do not pretend to judge, strangers as we are to his person and deportment. But we will venture to say, that nothing can be more unjust than to accuse him of predilection for his northern compatriots, in the distribution of his master's munificence to those who had distinguished themselves by their genius and literature. That he was the remote cause of Mr. Home's good fortune we shall not deny, as he introduced that gentleman to his M—y, during the last reign, long enough before the period of his own a—n;

a———n; and in consequence of that recommendation, his M———y, soon after his elevation to the t——ne, of his own free motion, was graciously pleased to distinguish Mr. H———e by his royal bounty; but we will defy this author, or any other person whatsoever, to produce another instance of lord B——e's having provided for any Scotch writer; and we believe it will not be denied by the unprejudiced part of mankind, that some of the best writers of the age were born on the north side of the Tweed.—We are very sensible, that those who have made it their business to raise the cry against the earl of B——te, have incessantly repeated this charge of predilection for his own countrymen, and imputed to him the late provision which was made for Mr. M——ll——t; but we will be bold to affirm, that Mr. M——— owed his place to the interest of an English nobleman, altogether distinct from that of lord B———e; and therefore this is one of the vile falsehoods to which the incendiaries of faction have had recourse, to soil the character of a virtuous nobleman. As to his assuming the name of prime minister, we are sorry to see such a childish observation drop from a pen which is otherwise respectable.—When, or upon what occasion, did he assume this odious appellation?—Did he either assume or possess any other title, or power, than what was assumed and possessed by Mr. Pitt, Mr. Pelham, and Sir Robert Walpole? No: The wretched tools of a rancorous faction endeavoured to render him odious to the populace, under the name of prime minister and favourite; but surely he himself never assumed either of these appellations, though, strictly speaking, neither the one nor the other implies any thing either unconstitutional or disgraceful: for, people may clamour as they please against the term prime minister, as a term unknown to the English constitution, we will defy them to shew one period in the annals of Britain, at which the ad———n was not conducted by one man; and we will defy all the casuists upon earth to prove that it is disgraceful to enjoy the particular favour of a virtuous and discerning prince.—So much for the cause of truth, which we hope we shall have always honesty enough to espouse, in defiance of vulgar clamour, which we heartily despise; and he who asserts we are, or ever were, influenced by less honourable motives, is a dirty slanderer, equally malicious and contemptible.—

Lord B———e is most of all blamed by the author of this pamphlet, for having leagued with a hardy veteran, long hackneyed in the ways of corruption. If this was the case he cannot well be justified; but, if he was convinced in his own mind, that the gentleman thus stigmatized, was in fact an honest man, who had been traduced by faction, that his influence was extensive, and that

that his talents would be serviceable; and that he was better than any other person qualified to manage his M——y's business in the house of c——ns; nay, if he believed him to be the only man capable of undertaking and performing this task to advantage, we do not see how he could avoid the step which he took in his favour.—We still, however, suppose, that he was unjustly accused, or at least, that lord B—— thought he was unjustly accused of having openly avowed that corrupt system which his lordship professed to reform.—After all, the great defect in his lordship (which this author has altogether overlooked) was his being born a Scotchman. This is the string which the emissaries of the opposite faction have continually touched, in order to produce national discord, and it never failed of having the desired effect upon a populace warped by low jealousy, blinded by ignorance, and misled by prejudice. Had all the villanies of nature swarmed upon him, they could not have made him so detestable in the eyes of an English mob, as he was rendered by that single circumstance of his being a North Briton; and had he possessed all the virtues that ever adorned the greatest hero, the staunchest patriot, and the best minister, they would not have been sufficient to over-balance the disadvantage of this odious term, in the opinion of the many.

We might proceed to animadvert upon several other maxims and remarks of this author, who, with a great deal of merit, is not free from misapprehension and error. We can likewise perceive his drift in favour of a certain nobleman of neither party, whom it might be good policy to employ as a mediator between both; but as the nature of our plan will not allow us to be more particular, we must refer the reader to the pamphlet itself, which will yield him great satisfaction.

Art. 31. *A Letter to the Right Honourable Earl Temple; upon the probable Motives and Consequences of his Lordship's Conduct with Regard to Mr. Wilkes.* 4to. Pr. 6d. Nicoll.

We may say of this writer what Jack Ketch's wife said of her spouse, "any bungler may hang a man, but it is my husband alone that can make a gentleman die sweetly." We must acknowledge that many bunglers have been endeavouring to fix the ropes on both sides of the present political gibbet, but the author before us seems by far to have the best knack at fitting the noose. In short, this letter is both spirited and weighty, jocularly serious, and rationally satiric. Its tendency is to expose the party that patronises Mr. W——.

Thus far we speak as reviewers; but though our duty as such lead us to criticize not only composition but argumentation,

tion, and though, in certain cases, we have found ourselves obliged to descend even to literary personalities, yet we do not apprehend we are entitled to follow this or any other author in personal abuse, even of those who, in our own private opinions, we may think are politically obnoxious; or to recommend the example to our readers.

Art. 32. *An Appeal to Facts: In a Letter to the Right Honourable Earl Temple.* 4to. Pr. 1s. Millar.

When the patrons and writers of the opposition to the present ministry shall coolly, closely, and dispassionately, without invective, and without declamation, answer, to the satisfaction of any unprejudiced person, the facts advanced in this excellent performance, ourselves shall draw the goose-quill in their favour. The most important part of the reasoning in this pamphlet turn upon the most stubborn of facts, we mean accounts; by which, to our humble apprehension, it is unanswerably proved, that the money necessary to be borrowed for the year 1763, was obtained on the best and cheapest terms that it could possibly be had. We are sorry the nature of the subject does not admit of our giving any partial extracts on this head; because accounts must speak for themselves, and those of this pamphlet are too long to be transcribed. The rest of it consists of an ironical, but arch vindication, of the person and conduct of a noble lord, who lately retired from public business.

Art. 33. *A Letter to the Right Honourable the Earl of Temple, on the Subject of the Forty-fifth Number of the North Briton; and on his Patronage of the supposed Author of it.* 8vo. Pr. 1s. Hinxman.

Whatever private convictions we may have with regard to public affairs, we never shall suffer them to mingle with our duty in this publication. The author of the letter before us is a dispassionate and an able advocate for lord Bute's administration; though we cannot think that he has always avoided vulgarities. One or two strictures of personality, he has admitted into his letter, give us concern; and we are ingenuous enough to own, that we think the resentment of government would have fallen with much better grace upon some of the publications of the North Briton antecedent to the Forty-fifth number; since it is not quite a thousand years ago since no principle was more universally received by the ministry, as well as the opposition, than that the speech of the S——n is to be considered as that of the minister. We are, however far from saying, that there may not be indecencies in handling the speech alluded to *without doors*, that make it *peculiarly* culpable.

'The labour of your favourite, my lord,' says this writer, 'to prevent every circumstance to his and your preposterous purposes, is egregiously malicious. He says, "the proud and feeble Spaniard does not *renounce*, but only *desists* from all pretensions which he may have formed on the right of fishing about Newfoundland." With what a slender train he endeavours to set fire to the minds of the people; and, like Guy Fawkes, to blow the nation into confusion and ruin by his explosion of malevolence, rather than live in peace, beneath the reign of him whom you have called the best of princes.

'Permit me, my lord, to assert, that this distinction of *renounce* from *desist* is not only iniquitously but foolishly made, and that the whole is unfairly represented. As to the latter part, your darling has disingenuously neglected to mention, that the king of Spain has engaged for his posterity as well as for himself. And as to the former, do you imagine that had the letters in the word *renounce* been inserted in the treaty, that they would have obliged the Spaniard, on a future rupture between England and that potentate, to behave with more observance of his stipulations than those in the word *desist*. If the Spaniard *desists*, what does it avail whether he *renounces* or not?'

We do not perceive that this is either an ingenious or ingenuous apology for the expression impeached by the North Briton. It is true that many difficulties occur in obliging the posterity of a prince to stand even by his most solemn renunciations. Perhaps, in arbitrary hereditary governments, the thing not only gainsays common justice but common sense; we cannot help, however, thinking, that it is a little irreconcilable to the usual rules of speaking, to say, that this king of Spain shall engage that his posterity shall *desist* from such and such claims before they enter into them; and yet, as the letter-writer ought to have told us, this is the real case. The kings of Spain, in all the several treaties we have had with them, have never yet *renounced*, for instance, their title, even, to Jamaica; but though they retain their claim to that island so far as even to create dukes of that title, yet we believe that no man will say the claim of the good people of England to Jamaica is in the least weakened by his not having renounced his title to that island. There are certain wrong-headed pretensions that have been indulged by consent of nations; nor can we think that the French king sits less securely on his throne, because our Sovereign has not renounced the title of king of France.

In other respects the author of this letter has given full and fair answers to the accusations (for we find by a late decision we must not call them charges) brought against lord Bute and his administration.

Art. 34. *A Letter from a Member of Parliament in London to his Friend in Edinburgh, relative to the present Critical State of Affairs, and the dangerous Antipathy that seems daily to increase between the People of England and Scotland.* 8vo. Pr. 1s. Hinxman.

If the wretch (for we can afford him no other appellation) is in earnest in the invectives he bestows in this pamphlet upon the English nation, we are of opinion, were it consistent with law, that he ought to be whipped through every market-town in England, as an incendiary. If he is not in earnest, he deserves the same treatment, and for the same reason.

Art. 35. *A Review of Lord Bute's Administration. By the Author of the Review of Mr. Pitt's.* 8vo. Pr. 2s. Pridden.

This pamphlet has long hung upon the front of our news papers, in advertisements, like clouds teeming with destruction to lord Bute and all his friends ; but now that it appears, it looks like an over-grown wren pissing into the flood of political abuse. The vessel was indeed so full, that it required but very little addition to make the contents run over. The two-shilling pamphlet before us is an absolute catch-penny thing. The author has collected into his Jordan of politics, all the stale, the hackneyed, the worn-out arguments that had been so often retailed in pamphlets and papers against lord Bute and his administration, and having faggoted them up in a most clumsy awkward manner, he dignifies his performance with the name of a Review. To swell it out to the price of two shillings, he has added bottom notes from stale pamphlets, and antiquated accounts of money matters ; the first founded on facts, not only notoriously misrepresented, but palpably false ; and the latter directly in the teeth of the cause which he affects to serve. We are then entertained, by way of Harlequinade, with amusements given at the court of England to the Prussian minister, interlarded with the most false, rancorous, and ridiculous insinuations and anecdotes that ever any tool of a party had the impudence to publish. We apprehend that nothing can confute their veracity more effectually than one observation ; that his Prussian majesty, though known not to be over delicate in matters that regard either his honour or interest, and has been often thought to be rather too liberal in his political publications on those heads, has never yet given the world the smallest reason for thinking that he imagines himself to have been ill treated by England, either before or after the conclusion of the late

late general peace. The remaining part of this pamphlet is below all contempt; and it is pity, that while the legislature has so wisely provided against frauds of every kind, either actual or intentional, no provision is made against the practices of a wretch, who, like the author of the pamphlet lying before us, publishes, under a specious inviting title, the matter that has been fifty times published before. And, lest the bulk of his pamphlet should fall short of its price, he re-prints the preliminary treaty, with that of Hubertsbourg, the petitions of the lord mayor and common council of London against the cyder-act; the contents of the same act, with a literal retailing of all the dull stupid abuse, infamous paragraphs, and lying anecdotes, concerning lord Bute and his friends. In short, the author, or any friend of this pamphlet (if we can be absurd enough to suppose it has any) may be called upon to produce one argument contained in it that has not, like the dog returning to his vomit, been licked up and here discharged in the face of the public. The facts, though stale, have not even the merit of being varied in the manner of telling them; and, upon the whole, we cannot say we often have had the misfortune of meeting with a performance of the price this sells at, so contemptibly specious.

Art. 36. *England's Constitutional Test for the Year 1763: In which are discussed, I. Authorship. II. Popularity. III. Liberty of the Press. IV. The Dignity of London Juries.* 8vo. Pr. 1s. Morgan.

If the English language was ten times more fruitful than it is of sarcastic epithets, a critical reviewer, though keeping within the bounds of truth and justice, might soon exhaust them all, and have a demand for more. The performance before us is one of the political stink-pots daily flying about against the present administration; but they are more detestable than dangerous.

Art. 37. *The Tower: A poetical Epistle, inscribed to John Wilkes, Esq.* 4to. Pr. 6d. Ridley.

This rhapsody seems to come from the pen of the paraphratical imitator of Juvenal's satires (see our last, p. 310), and we are the more inclined to be of that opinion from a squinting compliment he pays to the reviews. The author, however, in this performance, not having the great satirist for his polar star, runs adrift, and partly splitting upon the shelves of wit, partly foundering in the depths of dulness, at every bounce, he discharges his pop-guns as signals of distress, at the government, lord Bute, and the Scots.

Art.

Art. 38. *Every Woman her own Broker; or, a new Guide to the Alley: Illustrated with Examples in real Life. Containing proper and necessary Instructions for every Woman, and plainly pointing out the Method of making the most of her own Charms, without the Assistance of Female Brokers, Tally-women, &c. &c.* 12mo. Pr. 3s. Cooke.

Mr. Mortimer's useful work, intituled, *Every Man his own Broker*, in all probability, furnished the author under consideration with a title to his book.—To say the truth, he seems to be perfectly well acquainted with his subject, and is, in many places, not destitute of that kind of humour so much relished by the bucks of the town; but whether he is moved by compassion for the *dear creatures* he treats of, or actuated by personal resentment against the pimps and tally-women, whose arts he particularly describes, we submit to the judgement of those who may have inclination to read the performance itself,

Non cuivis homini contingit adire Corinthum.

Art. 39. *Scotchman be modest: or Albion's Crisfs.* 8vo. Pr. 1s. Pridden.

A dull collection of abuse against a respectable character, equally destitute of truth, satire, and every requisite that can be supposed to constitute writing.

Art. 40. *The Lady's Complete Letter-Writer; being a Collection of Letters written by Ladies, not only on the more important, religious, moral, and social Duties, but on Subjects of every other Kind that usually interest the Fair Sex.* 12mo. Pr. 2s. 6d. Lownds.

This collection, like former compilations of the same kind, is gleaned from the works of our most eminent essayists and novel writers. It seems to be executed with judgement; and we may venture to pronounce it as entertaining and instructive as any that have preceded it.

Art. 41. *Eutropii Historiæ Romanæ Breviarium: or Eutropius's Epitome of the Roman History, with an English Translation, Notes, and Index. By Mr. Thomas.* 8vo. Pr. 2s. 6d. Baldwin.

As Mr. Thomas's translation of Eutropius appears to be executed with more accuracy and spirit, and enriched with better notes than Mr. Clarke's; we recommend it to those who prefer a free, to a mere verbal, translation of the classics,

